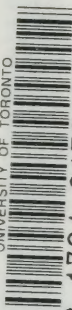



UNIVERSITY OF TORONTO



3 1761 01720222 7





Digitized by the Internet Archive
in 2008 with funding from
Andrew W. Mellon Foundation

THE LOEB CLASSICAL LIBRARY

EDITED BY

T. E. PAGE, LITT.D.

E. CAPPS, PH.D., LL.D.

W. H. D. ROUSE, LITT.D.

THE CHARACTERS OF THEOPHRASTUS

HERODES, CERCIDAS, AND THE
GREEK CHOLIAMBIC POETS
(EXCEPT CALLIMACHUS AND BABRIUS)

THE
CHARACTERS
OF
THEOPHRASTUS

NEWLY EDITED AND TRANSLATED

BY

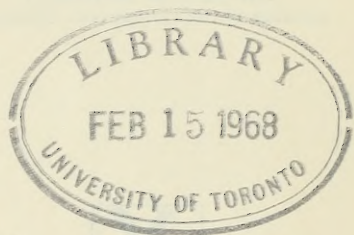
J. M. EDMONDS

LATE FELLOW OF JESUS COLLEGE

LECTURER IN THE UNIVERSITY OF CAMBRIDGE



LONDON: WILLIAM HEINEMANN LTD
NEW YORK: G. P. PUTNAM'S SONS
MCMXXIX



PA
4448
A4
1929
cop. 2

PREFACE

THE *Characters* of Theophrastus are a good wine that needs no bush, but it has been bottled anew, and new bottles may need a word of recommendation. The mere existence of an early English translation such as Healey's would hardly justify an archaistic rendering, but the *Character*, in the hands of Hall, Overbury, and Earle, has become a native *genre*, and that, I think, is enough to make such a rendering the most palatable. And this style of translation, taunts of 'Wardour Street' notwithstanding, has a great advantage. Greek, being itself simple, goes best into a simple style of English; and in the seventeenth century it was still easy to put things simply without making them bald. A simple translation into our modern dialect, if it is to rise above Translator's English, is always difficult and often unattainable.

In preparing the text I have discarded much of my earlier work, in the belief, shared no doubt by many scholars, that the discovery of papyrus fragments of ancient Greek books has shifted the editor's

PREFACE

bearings from Constantinople to Alexandria. With the 'doctrine of the normal line,' exploded by A. C. Clark, went much critical lumber, and the dust is only just beginning to clear. The peculiar character of this text, with its recurring *καί* and its natural toleration of displacement, makes it an excellent *corpus vile* to experiment on. It would be too much to hope that my readers will come away from my Introduction as confident as I am that our mss. go back to an 11-letter line archetype, but I cannot help feeling that there is a plausibility in the emendations I have based upon my hypothesis which is not to be found in the others.

My thanks are due to F. C. Burkitt, A. C. Clark, A. B. Cook, A. E. Housman, A. S. Hunt, and R. D. Hicks, for generous help of various kinds; I gratefully acknowledge my indebtedness to the labours of D. Bassi, W. Crönert, O. Immisch, O. Navarre, and G. Pasquali; I would thank Isaac Casaubon if I could and if I dared.

J. M. EDMONDS.

CAMBRIDGE,
15th July 1927.

CONTENTS

	PAGE
PREFACE	v
INTRODUCTION—	
i. The Book and its Author	3
ii. The Text	11
BIBLIOGRAPHY	31
ALPHABETICAL GREEK INDEX OF THE CHAR- ACTERS	33
COMPARATIVE INDEX OF ENGLISH TITLES	34
ANCIENT INDEX	35
TEXT AND TRANSLATION	36
GENERAL INDEX	127
INDEX OF GREEK WORDS, CONTAINING THE PRIN- CIPAL <i>CRUCES</i>	132

THE CHARACTERS
OF
THEOPHRASTUS

INTRODUCTION

I. THE BOOK AND ITS AUTHOR

LIKE other unique products of the human spirit, this great little book has aroused much speculation among those who not knowing how a thing is done must needs find out why. Some measure of re-editing it certainly underwent in after life—mending rather than emending, or the thin disguise of the name Alexander would not have been maintained after the necessity for it—political apparently—had ceased.^a The first editor was in all probability the author. That Theophrastus collected and edited these pieces himself substantially in the order in which we have them, is suggested by certain signs of artistic development which we may observe in comparing the earlier as a whole with the later. First, the earlier characters are generally the sketchier, not more carelessly drawn but less completely coloured. No. I is any (Athenian) dissembler, and his dissemblings manifold and anywhere (Athenian). Dissembling is a sepia-wash. With the exception of VIII, the Newsmaker, of whom presently, the same is true,

^a xxiii. 3; for editing in the Peripatetic School *cf.* Lycon's will (died 225), Diog. Laert. v. 73, and Arcesilaus' unpopular revision of Crantor's works, *ibid.* iv. 32, *cf.* vii. 34; and see Barthélemy-St. Hilaire's *Dissertation* prefixed to his translation of the Aristotelian *Problems*, Paris, 1891.

THEOPHRASTUS

more or less, of all the Characters till we come to XXIII. They, too, are sepia-washes or, at the most, tinted drawings. Pretentiousness, however, has fewer and larger parts ; and Cowardice, its next-door neighbour but one, though it is one of the longest, contains only two scenes. These are water-colours ; and of the last eight Characters no less than five are of this kind. Secondly, there is development in the smaller matters of style. If we divide the book into three equal parts, (a), (b), and (c), we find that though δεινός appears equally in all, οἶος is preceded by τοιῶσδε instead of τοιῶντος not at all in (a), once in (b), three times in (c) ; that the qualifying phrase ὡς ἄρ' λαβεῖν, or the like, occurs four times in (a), twice in (b), not at all in (c) ; that the word ἀμέλει occurs four times in (a), four times in (b), and eight in (c) ; and that the construction ὥστε-and-infinitive occurs four times in (a), once in (b), not at all in (c) ; whereas ἵνα or ὅπως final occurs twice in (a), five times in (b), eleven times in (c). And it may well mean something that the average number of lines to the section in modern texts is two in the first half of the book and two and a half in the second. The general effect of which these minutiae are the outward signs is that the reader somehow feels as he proceeds that what was Anyman in the earlier parts of the book comes to be Somebody in the later. None, probably, of the Characters is really an individual masquerading as a type, yet when we read of the Pretentious Man, the Coward, the Oligarch, or the Friend of Rascals, we feel what we do not feel of the earlier Characters, that Theophrastus' contemporaries must have said ' That is meant for so-and-so.' And another thing shows the artist. A mere philosopher

INTRODUCTION

would have arranged his types scientifically. The Garrulous man, the Loquacious, the Newsmaker, the Backbiter, and still more Penuriousness, Parsimoniousness, and Meanness, should properly be presented in groups. The artist is more likely to arrange his sketches either in the order in which he drew them or as he thinks will be most pleasing to his public. Which brings us back to the Newsmaker. This Character, though it is numbered VIII, belongs in form to the later part of the book; and it is exceptional in another way. For here Theophrastus breaks his 'rule of the infinitive'^a by no fewer than five indicatives; the only other instances are halfway through the book, the two potential optatives at the end of XV. Now it is agreed that VIII must have been written after XXIII, because in the former Antipater is dead and in the latter still alive. It is only a matter of a few months, but there it is. We have seen that, apart from Newsmaking, there are clear traces of a trend. Then why this exception? The reason, like that of the disguising of Alexander's name in XXIII, is very likely political. It may perhaps be connected with the dedication^b of the book to the adviser of Eurydice, wife of the imbecile king Arrhidaeus, whose rival the four-year-old son of Alexander is made by the Newsmaker—so absurdly as it would seem to the contemporary Athenian reader, and also, let us hope, to Polycles^c—to defeat Casander who was then in favour at Athens. However the exception may be explained, exception it is.

^a With *ōlos*.

^b If that is genuine, see pp. 37-9, and add that Diogenes' lists of the works of both Aristotle and Theophrastus contain letters; there was one from T. to Casander. ^c See p. 36.

THEOPHRASTUS

The pieces are arranged as none but the author would arrange them, and therefore the publication of the book, as a whole, is the author's.

From the order he has adopted we may gather that the object of his book was not primarily scientific. For according to Diogenes Laertius^a one of Theophrastus' famous sayings was 'As soon trust an unbridled horse as an ill-arranged disquisition,' and his extant botanical books are the work of a great classifier. For whom then, apart from Polycles, were these Characters written? Like other works of their author they served perhaps, as a part of 'poetic,' to fill a gap in the Aristotelian *corpus* of human knowledge.^b They seem to have originated a Peripatetic *genre*.^c But what capital after-dinner recitations^d they would make! First the definition with its suggestion of the game of *εἰκασίαι* or 'likenesses'— 'I say,' says the tipsy Alcibiades, 'that Socrates is very like those Silenuses that you see set out in the statuaries' shops'—and then its so convincing justification in a string of humorously and gently sarcastic examples, extending often to little scenes—the Unconscionable man at the butcher's, the Coward at sea; and the touch which makes the whole world kin—'and this done he will away home and tell his wife what a great success he has had.' They may indeed have been, as the use of the word *ἀμέλει* implies,^e answers to 'dinner-table questions,' *συμπόσια καὶ ἐρωτήσεις*, like the dialectic questions addressed

^a *Lives of the Philosophers*, v. 2, ed. Hicks, L.C.L.

^b Cf. Rostagni, *Riv. di Filol.* xlviii. 417 f.

^c Heracleides Ponticus (?), Lycon, Ariston, Satyrus; cf. now Pasquali, *Rass. di Ling. e Lett. class.*, 1918, pp. 7 f.

^d Cf. Plat. *Sym.* 215 c, *Rep.* 487 E, *Meno* 80 c, and *Rhet. Gr.* viii. 789 W.

^e Cf. xiii. n. 1.

INTRODUCTION

by Stilpo to Eucleides at the table of Ptolemy I., and the 'inquiries over the wine-cup,' ἐπικυλικεῖοι ἐξηγήσεις so much resented by Arcesilaus.^a Perhaps they were composed for the monthly dinners of the Peripatetic thiasos for which Aristotle wrote his *Mess-rules*,^b and which were the original scene of his *Dinner-Table Problems*,^c a collection which was doubtless the prototype of the *Convivial Questions* of Plutarch and the *Doctors at Dinner* of Athenaeus, not to mention the *Symposiacs* of Didymus. For a Peripatetic book written in light vein we may compare 'Theophrastus' contemporary Heracleides of Pontus. At the end of Diogenes' list of his works^d we read 'Some of these are composed in comic style (κωμικῶς πέπλακεν), for instance the tracts *On Pleasure* and *On Temperance*, others in the style of tragedy (τραγικῶς), for instance *Those in Hades*, *On Piety*, and *On Authority*. And he has a sort of intermediate conversational type for dialogue between philosophers, generals, and statesmen.' Unfortunately we do not know to which group Heracleides' *Characters* belonged, nor whether their title betokens a similar book to this.^e

Whether the companion volume of 'good' characters apparently referred to in Theophrastus' preface was ever written, is not certain. But Diogenes' list of his works contains two mentions of *Characters*, one of which *may* refer to the 'good' volume and one

^a Diog. L. ii. 111-2. 118, iv. 42.

^b νόμοι συσσιτικοί Diog. L. v. 26, συμποτικοί Ath. v. 2, 186 b, cf. i. 3 f.

^c συσσιτικά προβλήματα Hesych., cf. Plut. Q. Conv. 6 prol., Macr. Sat. vii. 3. 23. ^d v. 88.

^e It may have been a rhetorical work like Antisthenes' Περὶ λέξεως ἢ περὶ χαρακτήρων Diog. L. vi. 15.

THEOPHRASTUS

to the 'bad'; a clearer indication is the passage where Eustathius speaks of Theophrastus' Brave man in contrast with his Coward.^a The 'good' characters the dinner-table would not perhaps find so amusing; yet not all amusement is laughable nor were all *ῥήσεις* comic.^b To write a book to serve, as it would seem,^c two such diverse purposes, would need an uncommon but happily not unexampled nature, that which combines philosopher, teacher, artist, and wit. Readers of his delightful *Letters* will think perhaps of the late Walter Raleigh. Readers of Athenaeus^d will remember the account he takes from Hermippus, who wrote about fifty years after our author's death: 'At a regular hour Theophrastus used to appear in the Garden spruce and gay, and taking his seat proceed to his discourse, indulging as he went along in every pose and gesture imaginable; he once mimicked an epicure by putting out his tongue and licking his lips.' Add to this his saying,^e 'The most expensive thing is time,' his pedagogic contrast of a lecture-audience (*πανήγυρις*) with a class (*συνέδριον*), and his calling somebody *σχολαστικός*, 'a pedant,' and you have a portrait to prefix to Diogenes' great list of his works.^f

The *Characters* were a new thing, but even new

^a *Il.* 931. 21.

^b *Cf.* *Ar. Nub.* 1371, Ephipp. 16 K.

^c Jebb is very sound here: 'The difficulty [in supposing the object of the book philosophic] is, not that the descriptions are amusing, but that they are written as if their principal aim was to amuse,' p. 13 (29).

^d i. 21 a, quoting doubtless from H.'s *On Theophrastus*, *Diog. L.* ii. 55.

^e For these passages see *Diog.* v. 36 f. and add vi. 90.

^f 490 'volumes' as against Aristotle's 535 (= 'nearly 400 works,' *Diog. L.* v. 34); but of course many were in size mere pamphlets, as is shown by the totals of the lines.

INTRODUCTION

things have origins, and, though this book's resemblance to its forbears is slight, it is unmistakable. Passages like Herodotus' description of the Despot ^a are doubtless in the direct line; and though the Oligarchical man of Plato's *Republic* ^b is almost as far removed from that of Theophrastus as 'Theophrastus' Flatterer from Menander's, certain parts of the *Nicomachean Ethics* show a near affinity. I translate a well-known passage: ^c 'Such then is the μεγαλο-πρεπής or Magnificent man. The *excessive* nature corresponding to the *mean* in him, that of the βάναντος or Vulgar, shows its excess in extravagant expenditure. For the Vulgar man spends much on small things and seeks distinction in wrong ways, entertaining his club, for instance, as if it were a wedding-party, and, when he stages a comedy, introducing purple in the Megarian style where the Chorus enters. His object in all such actions will be, not to win honour but to display his wealth and cause a sensation, spending little where he should spend much, and much where little. The μικρο-πρεπής or Shabby-minded man will always show the corresponding *defect* and, after he has spent a fortune on a thing, lose honour in a mere detail of it, always stopping to consider what is the cheapest way and bewailing even that, and exaggerating the importance of everything he does.' There is humour here, but it is incidental. The humour of the *Characters* is essential. In Aristotle the examples are a means of expression, in Theophrastus they are the thing said. In Aristotle the teacher predominates, in Theophrastus the man of letters. Plato, here as always, is as much one as the other.

^a iii. 80.

^b 553 A.

^c iv. 1123 a 6.

THEOPHRASTUS

I add an outline of our author's life. Theophrastus, whose true name was Tyrtamus, was born, like Sappho, at Eresus in Lesbos, probably about the year 370 B.C. His father was a fuller. He was twice instrumental in expelling tyrants from his native town, and the democracy of Eresus, overthrown about 357, was restored before 334. It was perhaps therefore partly for political reasons that he first went to Athens. Anyhow he sat at the feet of Plato and, before his death, left him for Aristotle. It is probable that when, on Plato's death in 347, Aristotle withdrew, first to Atarneus, then to Mytilene, and thence to Stageira to educate the young Alexander, Theophrastus spent some time in Lesbos and then joined his master in Chalcidice, to return with him to Athens when, in 335, Alexander became king. When Aristotle retired in the year of Alexander's death, 323, to Chalcis, Theophrastus succeeded him as head of the Peripatetic School. As many as two thousand pupils, it is said, attended his lectures. One of these was the comic poet Menander, who brought out his first play a year after the final triumph of Macedon at Crannon, 321. The *Characters* were written in 319. In 307 Theophrastus shared the banishment of all philosophers under the decree proposed by one Sophocles, returning on its repeal the following year. When he died, in or about 287, all Athens followed him to his grave in the Garden where he had taught. His will, which is given by Diogenes, is an historical document of the greatest interest. We gain from it among other things a clear notion of the Garden which was the undoubted ancestor of the modern college.

INTRODUCTION

II. THE TEXT

The manuscripts of the *Characters* arrange themselves into groups containing respectively :

- (1) I–XV : A and B and the class *E*
- (2) XVI–XXX : V
- (3) I–XXI : M
- (4) I–XXIII : the class *D*
- (5) I–XXVIII : the class *C*

A is Parisinus (Fontembl. Reg.) 2977 membr. saec. xi,

B is Parisinus (Med. Reg.) 1983 membr. saec. xi ineunt.,

V is Vaticanus gr. 110 chart. saec. xiii vel xiv,

M is Epitome Monacensis gr. 505 chart. saec. xv.^a

The mss of classes *C*, *D*, and *E*, none of which is older than the xiiiith century, are described, with the above, by Immisch, who has done more for the text of the *Characters* than any scholar since Casaubon.

The text is peculiarly liable to loss and dislocation owing to two circumstances, the unusual number of sentences beginning with *καί*, and the unusually disconnected nature of the subject matter. The first invites *parablepsia* (πβλ), the second toleration of displacement. (*Hence the length of the critical notes in this edition.*)

Next to the contents of the mss, the most valuable datum for constructing a *stemma* has, as I think rightly, been thought to be the position of certain

^a Besides these there are papyrus-fragments : (1) *Oxyrh. Pap.* 699 cent. iii, Epitome of xxv. 6 and xxvi. 1-2 ; (2) Philodemus *περὶ Κακιῶν Herc. Vol. Coll. Tert.* col. vi-vii, text of Char. v. 2-end.

neighbouring passages of *Char.* XXX. V has these in what is clearly their true position, all other mss at the end of XI. Of this there can be three explanations: (1) V represents half of a different recension in two books; or (2) the ancient recension from which all our mss have come had the passage in both places;^a or else (3) the half-book (β), from which V's ancestor (v) was copied, had, or rather came to have, at or near the end certain loose portions which alone, or rather some of which alone, eventually survived and were inserted in the other half (α) before the ancestors of the other mss (m , a , b , etc.) were made.^b Of these alternatives the first is rendered unlikely by the title of V, ἀπὸ τῶν τοῦ Θεοφράστου χαρακτήρων ἑστ' χαρακτήρ δευσιδαμονίας, and its having no index, which show that the scribe of V knew that he was copying a fragment; and the second is not likely in so short a work (*but see below*, p. 30). All the other large displacements probably took place in the earlier antiquity. Compare the history of the library of Theophrastus in Strabo, xiii. 54. One displacement, at any rate, is shared by the Philodemus citation (*Pap. Herc.* 1457).

A third datum has not hitherto been taken sufficiently into consideration, that furnished by the omissions, the repetitions, the transpositions, and the minor displacements. The great majority of

^a Cf. the Urbinas of Theophr. *Hist. Plant.* ix. 8. 1 f; and the Aristotelian *Problems*, of which 14 out of 896 are identical repetitions (Prantl *ap.* St.-Hilaire, *op. cit.*).

^b More accurately, the Archetype was divided into p and q , p with full index, q with none; from p came α with half the index; the other half-index was freshly compiled and added either to q after v was made, or to an intermediate ms β , ancestor of all exemplars containing any of XV-XXX.

INTRODUCTION

these can, I think, be most easily accounted for on the following theory :

(a) *That all existing mss except the papyrus fragments come from a papyrus-roll without compendia^a which had 11-12 letters to the line and a column of the unusually short average length of $12\frac{1}{2}$ lines^b ;*

(b) *That this exemplar was purposely divided into two halves, either so that it could be copied by two scribes at once, or because of the awkwardness of this format ;*

(c) *That this exemplar was copied not only in contents but to some extent in form by the ancestors of all our mss (except the papyri).*

(d) *That the edition to which this archetype (Arch.) and its more immediate descendants belonged was made from an earlier exemplar (Pre-Arch.) which had about 18 letters to the line.^c*

I take first the chief evidence for these conclusions in order, and then the indications that the supposed *format* of Arch., though apparently unusual, is possible :

(a) i. *Evidence for the 11-12 letter line in Arch. and its immediate descendants* (I star the instances where $\pi/\beta\lambda$ seems to be involved, underlining the letters concerned, and adding within brackets the number of letters in each line) :

^a Except such ancient devices as the stroke over the penultimate letter indicating N.

^b Or, allowing $\frac{1}{2}$ a line per col. for paragraphing, say 13.

^c I can hardly expect my critics to write out the whole book, as I have done, in (plausible) 12-14 line columns of (plausible) 11-12 letter (rarely 9 or 13) lines with an eye to the possible causes of gaps, etc., but if they would—!

THEOPHRASTUS

- | | | |
|----------------------|--------------------------------|---|
| V : | repetition, in XXII 5-6, of | -τοῦ ἀποτιθέναι (13)
καὶ τὰ παιδία (11) |
| | after | δεινὸς δὲ μὴ (10)
πέμψαι εἰς διδα- (13)
σκάλου ὅταν ᾗ (12) |
| | repetition,* in XXVI 3, of | ἀμέλει δὲ δει- (11)
νὸς τοῖς τοιού- (12)
τοις τῶν ὀλί- (10)
γων χρήσασθαι (12) |
| | after | <u>ἐπίστασθαι</u> (10) |
| C D ^a : | omission,* in XVI 4, of | <u>ἱερῶν</u> εἰθὺς (12) |
| | after | <u>ἱερὸν</u> ἐνταῦθα (12) |
| | transposition,* in XVI 9, of | ἐλθεῖν between
<u>οὔτ' ἐπὶ νεκρὸν</u> (12) |
| | and | <u>οὔτ' ἐπὶ</u> λεχῶ (10) |
| | omission, in XXI 8, of | ἐν τοῖς μύωψι (11) |
| | transposition, in XXVIII 2, of | φασὶν
after ἐν τῇ πατρίδι (12)
εὐγενεῖς εἶναι (13) |
| A : | transposition,* in III 6, of | <u>μήτε</u> σχολήν (10) |
| | and | <u>μήτε</u> σπουδὴν (11) |
| | anticipation,* in XII 9, of | καὶ ἀναλίσκον- (12)
τας |
| | after | <u>μεμαθηκότας</u> (11) |
| | instead of after | καὶ <u>θύοντας</u> (10) |
| | | 10 lines, ^b see below. |
| A B e ^c : | omission, in Proem § 4, of | τὸν λόγον ἀπὸ (11) |
| D : | repetition, in IX 7, of | κριθὰς ποτὲ δὲ (12) |
| | omission, in XV 10, of | καὶ οὔτε ᾄσαι (12) |

^a After XXIII C alone.

^b Of respectively 10, 9, 9, 10, 12, 11, 11, 12, 10, 10 letters.

^c *c, d, e* indicate one or more mss, but not all, of the classes *C, D, E*.

INTRODUCTION

M : loss,* in XI. 1, of ἐπιφανής καὶ (11)
 before ἐπονείδιστος (12)

These give an average length to the line of $11\frac{1}{2}$ letters.

ii. *Evidence for the column of an average length of 12-13 ll. in Arch.^a* (this depends, of course, on the acceptance of the 11-12 letter line): The latter part of XXX^b—the eventually saved loose part (β_3) of the second half (β) of Arch.—gives the best example. It may be divided into nine columns thus, if we assign to the margin of Arch. words which there is good reason to suppose (*see critical notes*) were there and not in the text :

- (1) καὶ οἰνοπωλῶν—θεατρῶναι (marg. ἐπὶ θέατρον) 11 ll.
- (2) καὶ ἀποδημῶν—φορτίον (marg. ἐπιθεῖναι) 11 ll.
- (3) ἡ δύναται—βαλανείῳ καὶ (marg. ἄλλων and παρέχειν) 11 ll.
- (4) εἰπὼν σαπρὸν—Ἐρμῆς (marg. ἐπρίω and ὑπὸ τῶν οἰκετῶν) 12 ll.
- (5) καὶ ἱμάτιον—μετρεῖν αὐ. (marg. τὸν) 13 ll.
- (6) -τὸς τοῖς ἔνδον—ἀποδοῦναι καὶ (marg. σφόδρα δὲ ἀποψῶν) 13 ll.
- (7) τῶν νιῶν δὲ—-μάτα διὰ τὸ 14 ll.
- (8) θεὰς εἶναι—-ρίζοντος καὶ 14 ll.
- (9) φράτορας—-δες μὴ λάβωσι 14 ll.

Of these nine columns M, or rather *m*, lost col. 1, probably by $\pi\beta\lambda$ between the top lines; all mss but V lost, probably owing to mutilation entire or partial, the first 8 ll. of col. 5 and the whole of cols. 7 and 8. The average length, then, of the column in this part of the roll was just under $12\frac{1}{2}$ lines. Now, as the tendency of papyrus is to tear vertically, and C stops at XXVIII, Char. XXIX probably began a new column. If so, between XXIX init. and XXX § 5, Arch. had (with two titles) 3 columns of 12, and 6

^a Allowance for possible paragraphing would slightly raise the average length of the columns, and perhaps tend to equalize them; contrast cols. (1) and (7) below.

^b Disregarding the last part of all, §§ 17-20 (β_4).

THEOPHRASTUS

of 13 ll. Again, as the roll was cut in two between XV and XVI, it is reasonable to suppose that XVI began a new column (this would doubtless be originally due to the planning-out of the *format* of the edition). It is interesting, then, to note that if we take 12 ll. as the content of XVI col. 1, the column ends with an unelided ἀπό (before ἱεροῦ); that if we take 13, 13, 13, 12 as the length of cols. 2-5, cols. 3-5 may have been lost from *m* by πβλ between καὶ εἰν ἰδῆ and κᾶν (καὶ εἰν) γλαῖκες. Again, if β₃ ended with the end of a column and the ultimately legible parts of it were copied and the copy inserted after Char. XI, Char. XII would seem to have begun with the top of a column; and if we give this column 14 lines, we can account for *m*'s displacement of

ἀσχολουμένω (12)
προσελθὼν ἀνα- (12)
κοινοῦσθαι.

Lastly, if cols. 2, 3, and 4 of XII contained 14, 12, and 11 lines respectively, M's omission of

7) καὶ ἐκ μακρᾶς (11)
down to (but not including)
(§ 12) καὶ μαστιγου- (11)
 μένου

is due to the omission of two whole columns through πβλ (of the scribe of *m*) between the top lines of cols. 3 and 5.

(b) *That the halving of Arch. was designed* is clear from the equality of the division I-XV, XVI-XXX.

(c) *Arch. was copied to some extent in form* as well as in contents by the ancestors of all our mss (except, of course, the papyri). In some this identity seems to have included columns as well as lines, in others it was a matter of lines only. Both lines and columns apparently remained unchanged in both *v* and *m* throughout. The rest show evidence of the 11-12 letter line, but not of the 12-13 line column except in β₃, where they naturally coincide with *m*. (This

16

INTRODUCTION

perhaps indicates that *v* and *m* retained the roll-form while the ancestors of the rest were codices even in the first generation from Arch.)

i. *Column* : Apart from instances already given under (a) ii, M omits passages of about 12 or 24 lines, apparently by $\pi\beta\lambda$ of its ancestor *m*, in

II 4 f* : between $\overline{\kappa\alpha\iota}$ and $\overline{\kappa\alpha\iota}$ (12 ll.)

IX 5 f* : between $\overline{\kappa\alpha\iota}$ and $\overline{\kappa\alpha\iota}$ (14 ll.)

X 2 f* : between $\overline{\omicron\iota\omicron\varsigma}$ and $\overline{\omicron\iota\omicron\varsigma}$ (12 and 13 ll.)

XXI 8 f* : between $\overline{\kappa\alpha\iota}$ $\overline{\pi\omicron\mu\pi\epsilon\upsilon\sigma\alpha\varsigma}$ (12 ll.)

$\overline{\delta\epsilon}$
and $\overline{\kappa\alpha\iota}$ $\overline{\kappa\upsilon\nu\alpha\rho\iota\omicron\upsilon}$ (11 ll.)
 $\overline{\delta\epsilon}$ (11 ll.).

The evidence for V is given above under (a) ii.

ii. *Lines* : The 11-letter line is indicated above under (a) i for the common ancestor of A, B, and some of the *E* class (*abe*) ; for the *C* class and the *D* class ; for the common ancestor of C and D (*cd*) ; for the common ancestor of A B (*ab*) ; as well as for *v* and *m*.

(d) *Evidence for a line of 17-18 letters in the Pre-Archetype* : This, naturally, is rather less definite.

Proem § 4 * : τὸν λόγον· σοῦ δὲ παρα- (17)

κολουθήσαι τε ὀρθῶς (17)

καὶ εἰδῆσαι εἰ ὀρθῶς (17)

λέγω.

The first ὀρθῶς clearly comes from the second. Comparing Aesch. i. 116 ἡμᾶς βουλομένην ἂν οἷς ἐγὼ μέλλω λέγειν προσέχειν τὸν νοῦν καὶ παρακολουθεῖν εἰμαθῶς, we see that it has in all probability ousted εὔμαθῶς.

III 5 * : displacement of

$\overline{\kappa\alpha\iota}$ $\overline{\epsilon\grave{\alpha}\nu}$ $\overline{\upsilon\pi\omicron\mu\acute{\epsilon}\nu\eta}$ $\overline{\tau\iota\varsigma}$ (17)

$\overline{\alpha\upsilon\tau\omicron\nu}$ $\overline{\mu\grave{\eta}}$ $\overline{\acute{\alpha}\phi\iota\sigma\tau\alpha\sigma\theta\alpha\iota}$ (17)

THEOPHRASTUS

before καὶ ὡς Βοηδρομιῶνος (17)
 μέν ἐστι τὰ μυστήρια (17)
 Πυανοψιῶνος δὲ τὰ Ἀπα- (18)
 τούρια Ποσιδεῶνος δὲ (18)
 τὰ κατ' ἀγροῦς Διονύσια (19).

IV 13 *: displacement of

καὶ ἐν βαλανείῳ δὲ (16)
 ᾄσαι· καὶ εἰς τὰ ὑποδή- (18)
 ματα δὲ ἥλους ἐγκροῦσαι (20)
 before καὶ τῆς αὐτῆς ὁδοῦ παρι- (19)
 ὦν κομίσασθαι παρ' Ἀρ- (17)
 χίου τοὺς ταρίχους· (16).

The average, taken from these three cases, is $17\frac{1}{2}$ letters to the line.

XIII 5: All mss except M (and some of the C class which give καταλιπεῖν 4 ll. of Arch. too late) omit

τὴν ὁδὸν καταλιπὼν (16).

This probably stood in the margin of Arch., having been omitted by the first hand. As D omits it, it was apparently adscript in *cd* also (*see below*).

IV 9 *: ABε's omission of 18 letters, καὶ κόψαντος τὴν θύραν, is most easily explained by its having stood in the margin of Arch., whose first hand had omitted it by πβλ either between τὴν ἐλάναν (M. Schmidt) and τὴν θύραν, or between τὴν θύραν (already corrupted from τὴν ἐλάναν) and τὴν θύραν. Pre-Arch. then had

ἐμβαλεῖν τὴν ἐλάναν· (17) or τὴν θύραν· (16)
 καὶ κόψαντος τὴν θύραν (19).

XI 5: It now looks as if we might explain ABε's omission of

περιμεῖναι κελεῦσαι (18)

in the same way, though without πβλ.

I now give reasons for supposing (e) that this *format* was possible, (f) that the *format* of an ancient or medieval book was sometimes perpetuated.

INTRODUCTION

(e) *That this format was possible :*

i. *Letters to the line* : In *Oxyrh. Papp.* 1093 and 1182, mid-2nd cent. B.C., by the same hand, containing parts of Dem. *contra Boeot.* and *Fals. Leg.*, the average length of the line in cols. iv and xiii of the one is 11.35 and 9.83 letters respectively, and in col. x of the other 10.31. That this length was not exceptional appears from A. C. Clark, *Descent of MSS*, p. 44. (The columns of these fragments vary between 33 and 36, and 28 and 31 lines, respectively.)

ii. *Lines to the column* : *Hibeh Pap.* 13, Hippias(?) *On Music*, 3rd cent. B.C., has 17 ll., the palimpsest of Cic. *de Repub.*, and Harl. 5041 (Theological Tracts) of cent. vii (cf. Clark) have respectively 15 and 14.

iii. *Short line and short column combined* : *Ryl. Pap.* 28, *Περὶ Παλμῶν Μαντική*, cent. iv papyrus codex, has 13-18 letters to the line and 13-17 ll. to the page; *Oxyrh. Pap.* 1779, *Psalm i* in Greek, cent. iv papyrus codex, has as few as 7-12 letters to the line and 8-9 lines to the page; *Oxyrh. Pap.* 1782 *Didache*, cent. iv vellum codex, has, in fol. 1, 8-11 letters to the line and 7-8 ll. to the page, and in fol. 2, 8-14 letters to the line and 8 ll. to the page; and *Oxyrh. Pap.* 1010, *Ezra* in Greek, cent. iv vellum codex, has 10-11 letters to the line, and 12 ll. to the page.

It is clear then that, apart from the *Περὶ Παλμῶν Μαντική*, parallels to the short line and to the short column existed in Pagan literature, and that Christian books afford early examples of the combination of the two *in short works*. It should be noted, however, that the closest parallels are codices.

(f) *Perpetuation of a particular format :*

Here I may refer the reader to A. C. Clark, *Descent of MSS*, pp. 41 and 405 f. In the latter passage he shows good reason for supposing that the close similarity of lineation observed in Plato, *Parm.* between B, cent. ix, and D, cent. xii, passed through an intermediate exemplar. The Aarau Fragments of Juvenal, cent. x-xi, tally page for page with the Pithoeanus, cent. ix.^a A fixed *format* for the

^a *Hermes*, xv. pp. 437 f. ; I am indebted to Professor A. E. Housman for this reference.

editions of the Academic and Peripatetic books in the Alexandrian Library is probably ^a indicated by the line-totals ascribed by Diogenes Laertius to Speusippus, Xenocrates, Aristotle, and Theophrastus himself. We may compare the end of Josephus, *Ant.* ἐπὶ τοῦτοις δὲ καταπαύσω τὴν ἀρχαιολογίαν, βιβλίοις μὲν εἴκοσι περιελημμένην, ἔξ δὲ μυριάσι στίχων. There would be no point in this if the copies of the archetype were not to be uniform, at least in lineation.^b It is significant, too, that Diogenes Laertius (vii. 33) refers to 'about l. 200,' κατὰ τοὺς διακοσίους, of Zeno's *Republic*, to 'about l. 600,' κατὰ τοὺς ἑξακοσίους στίχους, of Chrysippus, *On the Ancient Natural Philosophers* (187), and to 'about l. 1000 of the 3rd book of his *Justice*,' ἐν τῷ τρίτῳ Περὶ Δικαίου κατὰ τοὺς χιλίοις στίχοις (188). These references, vague as they are,^c could only be of value if the *format* were fixed. And the survival of marginal 'hundred-marks,' *e.g.* in the Bankes Homer (cent. ii) and the Ambrosian Pentateuch (cent. v) would seem to imply an original fixed *format* as a standard of reference.

The importance, to emendation, of the establishment—if such it be—of these two line-units, 11-12 and 17-18, is clear. That of the column-unit is of less importance, but still, I think, of considerable value. And I think I may claim, at the risk of being told I am arguing in a circle, that the comparative ease with which most of the following solutions have come is corroborative evidence of the existence of the letter-units which led to them. I begin with^d—

^a Now that A. C. Clark has exploded the 'doctrine of the normal line,' *Descent*, p. 43.

^b Cf. also the scribe's notes at the end of Philodemus *περὶ Πρωτοκλήης* and Epicurus *περὶ Φυσικῆς*, where the average line-lengths are respectively 20 and 14 letters.

^c The texts probably indicated only ll. 100, 200, 300, etc.

^d Not all emendations involving these units are mentioned below; see critical notes.

INTRODUCTION

(a) *Emendations involving the 17-18 letter line :*

I 2 * : Pre-Arch. may have omitted

<καὶ πρὸς οὓς ἀντιδικεῖ> (19)

over καὶ τούτοις συλλυπεῖσθαι (22).

IV 11* : Arch. had lost ἀναστὰς ἐξίέναι from its margin when *m* was copied, and

ἀναστὰς ἐξίέναι ζητῶν (19)

(which came under ἀναμιμνησκόμενος (17)

in Pre-Arch.) when the rest were copied.

VII 3 * : Pre-Arch. had

ἐπιβάλλειν εἴπας· Σὺ μὴ (19)

over ἐπιλάθῃ ὁ μέλλεις (16)

and the first ἐπι was corrected by a marginal adscript ὑπο, which was copied as an adscript also by Arch. ; hence our mss vary between ὑποβ. and ἐπιβ.

X 4 * : Here emendation is very uncertain; Pre-Arch. may have had

καὶ ὅσα μικροῦ τις
πριάμενος λογίζεται (18)

<αὐτῷ ἀποδοκιμάσαι (17)

τοῖς ἀλλότρια δαπανῶσι> (20)

πάντα φάσκων <ᾧνια> εἶναι (20).

XIV 5 * : Here emendation is very uncertain ; but one thing is clear, the sentence must exemplify stupidity. I suggest that two ll. of Pre-Arch. were omitted from Arch. by πβλ ; Pre-Arch. then had

ἐπὶ θάκου ἀνίστασθαι (18)

<καὶ ἐπανιών νύσταξαι (18)

καὶ τὴν θύραν ἀλλογνοήσας> (22, ΑΛΛ

written close as often)

ὑπὸ κυνὸς τῆς τοῦ γεί- (17)

τονος δηχθῆναι.

THEOPHRASTUS

XVI 10 : Perhaps Pre-Arch. had

πίνακα καὶ εἰσελθὼν εἴσω (21)

〈διατελέσαι ἐπιθύων καὶ〉 (20)

XVIII 6 * : τοῦ κρυφείως is suspect. It ought to be dative, and the κρυφείς, if expressed, should have come in the previous clause. Pre-Arch. had

οὐ ἂν ᾗ ἄξιος ἐγγυητής, καὶ (22)

ὅταν ᾗκη τις αἰτησόμενος (22)

and Arch. changed οὐ ἂν to ὅταν by πβλ. With *ὅς* for *ὡς* above (Salm.) this is now good (Greek (*see note*)).

XX 9 * : The remarks only have point if they are made when he is another's guest. Pre-Arch. may have had

-διον ἄνθρωπον λαβεῖν. (18)

〈ἐστιώμενος δὲ εἰπεῖν〉 (18)

XXI 9 * : Pre-Arch. probably had

αὐτῷ μνήμα ποιῆσαι (17)

καὶ στηλίδιον ἀναστήσας (21)

whence Arch. wrote στηλίδιον ποιήσας by πβλ.

XXI 11 : Pre-Arch. probably had

διοικήσασθαι παρὰ τῶν (19)

πρυτανέων

with σὺν in margin, whence it was wrongly attached by Arch. to διοικήσασθαι.

XXIII 6 * : It is as if we should say 'I gave A, B, C and D £50 apiece, E and F £25 apiece, and G, H, I, J and K £10 apiece, —in all £300' (*see note*). Pre-Arch. probably had

ἕνα αὐτῶν, καὶ ποσῶν (16)

αὐτὰς καθ' ἑξακοσίας (17)

〈καὶ κατὰ τριακοσίας〉 (17)

καὶ κατὰ μνᾶν καὶ προ- (17)

στιθεῖς

INTRODUCTION

XXIV 2 * : Pre-Arch. seems to have had

τῷ
 σπεύδοντι ἀπὸ δείπνου (19)
 <ἐντυγχάνειν αὐτῷ> (16)
 ἐντεύξεσθαι φάσκειν (18)
 ἐν τῷ περιπατεῖν· καὶ (18).

XXVII 15 * : Arch. seems to have telescoped Meister's reading

ωσινεγγυσγυναικες (17)

into ωσινεγγυναικες, which was corrected in such a way that *v* could not read it and wrote ὦσι... γυναικ...

XXX 13 * : Pre-Arch. seems to have had

πρὸς τρόπου πωλεῖν· (16)
 ἐπιβαλὼν ἀποδόσθαι (17)

and Arch. changed πωλεῖν to πωλεῖσθαι by πβλ.

(b) *Emendations involving the 11-12 letter line :*

II 8 : If the words in question occupied a line of Arch. the last letters may have been written small, and this would account for the variants προσήγγελκα, προσήγγελλας, and προσήγγελλὰ σε.

XX 5 * : If, as seems likely, the mss other than V lost a part (*cd*) or the whole (*m*) of this § by πβλ of καί, it probably filled a certain number of lines in Arch. ; and yet 27 letters is rather too much for 2 lines and too little for 3 ; emendations of πανουργιῶν should therefore lengthen it. I suggest that Arch. had

om. <i>m</i>	καὶ ὑποκορίζε- (12)
	σθαι πομπύζων (12)
om. <i>cd</i>	<div style="display: inline-block; vertical-align: middle;"> <div style="border-left: 1px solid black; padding-left: 5px;">καὶ πανουργη- (11)</div> <div style="display: inline-block; vertical-align: middle;"> <div style="border-left: 1px solid black; padding-left: 5px;">μάτιον (or -ματίδιον) τοῦ (9 or 11)</div> <div style="border-left: 1px solid black; padding-left: 5px;">πάππου καλῶν. (11)</div> </div> </div>
	καὶ ἐσθίων δὲ (11).

XX 7 * : Here *CD* read με ἔτικτες and *V* ἔτικτές με, and *CD* omit εἶπ.—καί and read ὡς ποία ἡμέρα for *V*'s τίς ἡμέρα

THEOPHRASTUS

(see note). Moreover, CD omit the § *καὶ ὑπὲρ κτλ* before the § *καὶ ὅτι κτλ*. I suggest that Arch. had

omit *c d* { *εἰπέ <μοι, ὦ> μάμ-* (11)
μη, ὅτ' ὠδινες (10)
καὶ με ἔτικτες (12)
ποία τις ἡμέρα; (12)
καὶ ὑπὲρ αὐτῆς (12).

XX 8 *: Arch. probably had

ὡς ἡδύ ἐστι καὶ (12)
<ἀλγεινόν, καὶ> (11)
ἀμφότερα δὲ (10).

(c) *Emendations involving both units :*

VI 3 *: Arch. seems to have had

ὀρχεῖσθαι νή- (11)
φων τὸν κόρ- (9)
δακα καὶ προσω- (12)
πεῖον ἔχων ἐν (11)
κωμικῷ χορῷ (12)

with *περιάγειν ἐν τῷ θεάτρῳ* in the margin, this having been dropped by the first hand by *πβλ* from Pre-Arch., which had

ἔχων ἐν κωμικῷ χορῷ (18).
περιάγειν ἐν τῷ θεάτρῳ (21).

The marginal adscript was apparently illegible when Arch. was copied by all but *m*. *ἀνασσευρμένος* (above) and *ὀρχεῖσθαι* were dropped by *m* and added in marg., whence a later ancestor of M put them in in the wrong place.

VIII 2 *: I suggest that Pre-Arch. had

καὶ πῶς ἔχεις; καὶ ἔχεις τι (21)
περὶ τοῦδε εἰπεῖν καινόν; (21)

and that Arch. telescoped the first line into *καὶ ἔχεις τι*, adding *καὶ πῶς ἔχεις* in marg.; the marginal *ἔχεις* was afterwards corrected by an overwritten *λέγεις* which was wrongly taken as a correction of the *ἔχεις* which remained in the text;

INTRODUCTION

in re-inserting *καὶ πῶς ἔχεις* the ancestor of *CDE* dropped *πῶς* (by *πβλ* with the line above?). Thus Arch. would have

λέγεις	<i>καὶ ἔχεις τι</i>	(10)
<i>καὶ πῶς ἔχεις</i>	<i>περὶ τοῦδε εἰ-</i>	(11)
	<i>πεῖν καὶνόν;</i>	

which *ab* made into *καὶ λέγεις τί καὶ πῶς ἔχεις κτλ.*, and the others into *λέγεις τί καὶ ἔχεις κτλ.*

XXI 14 (V 8) * : I suggest, in this extremely difficult passage, that Pre-Arch. had

	<i>ξένοις δὲ</i>	
	<i>συνεργεῖν ἐπιστάλματα</i>	(20)
	<i>καὶ ἄλας εἰς Βυζάντιον</i>	(19)
	<i>καὶ Λακωνικὰς κύνας</i>	(17)
	<i>εἰς Κύζικον πέμπειν καὶ</i>	(20)
	<i>μέλι Ὑμήττιον εἰς Ῥόδον,</i>	(20)

which Arch. copied thus

	<i>ξένοις δὲ</i>	
<i>καὶ ἄλας</i>	<i>συνεργεῖν ἐπι-</i>	(12)
<i>εἰς Βυζάντιον</i>	<i>στάλματα καὶ</i>	(11)
	<i>Λακωνικὰς κύ-</i>	(11)
<i>πέμπειν</i>	<i>νας εἰς Κύζικον</i>	(13)
	<i>καὶ μέλι Ὑμήτ-</i>	(11)
	<i>τιον εἰς Ῥόδον.</i>	(12).

m, copying first (*see below*), could read *συνεργεῖν* but not the whole of *καὶ ἄλας εἰς Βυζάντιον*, which he therefore omitted; the others could no longer read *συνεργεῖν*, but accepted the legible part of the adscript, viz. *εἰς Βυζάντιον*, as a correction of it. Hence *M* reads *ξένοις δὲ συνεργεῖν Λακωνικὰς κύνας κτλ.*, *ἐπιστάλματα* being dropped as unnecessary by the epitomator; and the others read *ξένοις δὲ εἰς Βυζάντιον ἐπιστάλματα καὶ Λακωνικὰς κύνας κτλ.* The Papyrus (*see p. 11 n.*) copied a text which had lost *ἐπιστάλματα* as well as *καὶ ἄλας εἰς Βυζάντιον* but included *πέμπειν*, which standing doubtless in the margin of Arch. (having been omitted by the first hand because it comes in the middle of a list of accusatives) appears in *M* before, in *C* after, *εἰς Κύζικον*, and was (1) copied into the margin of *cd*, where *D* neglected it, (2) neglected by *abe*, etc.

THEOPHRASTUS

XXI 16 (V 10) * : I suggest that Pre-Arch. had

αὐτὸς ἐν τοῖς ἀποδεί- (17)

ξεσιν ὕστερον ἐπεισι- (18)

ἐναι ἤδη συγκαθημένων (19)

ἔν' εἶπη τῶν θεωμένων (18)

πρὸς τὸν ἕτερον ὅτι τού- (19)

του ἐστὶν ἡ παλαιάστρα. (18).

Arch. lost -ἐναι ἤδη συγκαθημένων by πβλ and read

αὐ-

τὸς ἐν τοῖς ἀπο- (12)

δείξεσιν ὕστε- ἐπι (12)

ρον ἔπεισιν εἰ- (12)

πη τῶν θεωμέ- (11)

νων πρὸς τὸν (10)

ἕτερον ὅτι τού- (12)

του ἐστὶν ἡ (9)

παλαιάστρα.

P^a and the ancestor of Pre-Arch. had already lost *ὁ ἕτερος* before *πρὸς τὸν ἕτερον*; P's insertion of *τις* and omission of *πρὸς τὸν ἕτερον* are apparently an emendation of Philodemus or his authority. The *ἐπι* which apparently stood in the margin of Arch. as a correction of *ἀπο(δείξεσιν)* was taken by the ancestor of ABε as a correction of the now unintelligible *εἶπε*; CDε kept *εἶπη* and changed it to *εἰπεῖν*, taking *ἐπι* rightly as a correction of *ἀπο(δείξεσιν)*.

I now recur to the *Stemma*. The question arises, if all mss but the Papyri come from the divided 11-12 letter exemplar (Arch.), why have M and CD lost so much in the latter half of the book (β)? Much of M's loss is of course due to the epitomator, but some, in all probability, to M's unepitomized ancestor *m*.

After *c* was made, β^b became divided at many points. Some pieces were lost for good. The large piece containing XVI-XXVIII (β) was apparently missing when *abe* (see below) was made. One of the smaller pieces, however, that

^a The Papyrus.

^b Or *q* (see p. 12 note b).

INTRODUCTION

containing XXX 5-16 (β_3) was inserted in α^a (after Char. XI) before any of the ancestors of *ABCDEM* were copied. The ancestor of *M* (*m*) and that of *CD* (*cd*, see below) come from α plus the recovered, but not everywhere legible or unmutilated, β_1 .

That *m* was made before any of the others (except of course *v*) is indicated by some if not all of the following readings of *M* :

III 1 οὐ καιρίων ἤ, 5 τὰ (bef. Ἀπατούρια), IV 11 ζητῶν, VI 6 κέραμον, 3 περιάγειν ἐν θεάτρῳ, IX 3 που κεκλημένος, 7 τοὺς (bef. χρήσαντας), X 13 ὁλὰς, XIII 5 τὴν ὁδὸν καταλιπὼν, XXI 15 (V 7) Sch. Ταραντινικόν. In β , *m*'s unique readings - XVI 10 ἡμερῶν, XVII 1 τις, XVIII 2 ἐπιπέμπειν, 4 omit τὴν θύραν, XX 2 συλλαλῇ, 4 βηματίσῃ - are not shared by *V*, and it is possible that most of them originated with the epitomator; but βηματίσῃ, at any rate, must have stood as an old variant in β 's text or margin and been rejected by *v*.^b It should also be noted that in XVI *M* has two passages, 8 κὰν γλαῦκες -- ταραττεσθαι, and 10 τετράσι -- ἡμερῶν which are lost in wider gaps by *CD*.

All this seems to indicate (1) that β_1 was recovered torn and worm-eaten, (2) that it had suffered rather less mutilation when *m* was made. It is thus probable that *m* was made from $\alpha(+\beta_3)+\beta_1$ before any ancestor of *ABCDE* copied it.

I now pass on to *CD*. That these two families had a common ancestor derived from $\alpha(+\beta_3)+\beta_1$ seems to be proved by the gaps. In β they always coincide in these as compared with *V* or *M*, and there is nothing to belie it in their readings. In α , neither has any considerable gap as compared with the other

^a Or *p* (see p. 12 note *b*).

^b For old (?) variants in the mss of the other works of T. cf. a note in Parisiensis (P) of the *Hist. Plant.* Wimmer (1842) p. xviii.

THEOPHRASTUS

mss, but their shared errors, *e.g.* διεγείρειν XIII 5, βουλευέσθαι 9, and the order Proem-Index instead of Index-Proem, are sufficient to indicate a common ancestry despite a few differences which may be ascribed to old variants in *a* :

I 1 *C* τὸ (so *M*), II 5 *c* μικρόν, IV 11 *C* λαμβάνων (*M* δεχόμενος), XXI 14 (*V* 8) *c* πέμπειν (so *P*, *Ambr. P*, and *M*).

The losses of this ancestor (which I call *cd*) in *β*, as compared with *v*, seem to be due to the following causes :—

(*a*) *parablepsia* (?), *e.g.* XVI 4 ιερῶν εὐθύς, XX 9 καὶ τοὺς φίλοις—ἐμπλήσαι, XXI 6 καὶ κολοῖψ—πηδήσεται, XXIV 4 τὰς διαίτας—σχολάζειν, XXVI 5 καὶ ὡς θαυμάζω—διδόντος; (*b*) some of these, since it is hard to see how *πβλ* should create gaps of 6-8 ll. in a column of 12-13 ll., may well be due to *designed shortening*, not necessarily from a desire to abridge, but because the partial mutilation of a § or §§ had put the passage beyond the scribe's powers of emendation; (*c*) *mutilation* of *β*, *e.g.* XXI 9 Μελιταίων, XX 9 ὥστε εἶναι—σκενάζων, XXVII 4 καὶ ἐπ' οὐραν—δικαζέσθαι (3 cols. of 11, 11, 12 ll.); (*d*) the *designed omission of incomprehensible passages*, *e.g.* XVI 2 ἐπιχρῶνῃν, XXV 3 περὶ ἐκβοηθοῦντός τε, XXVII 11 καὶ ἔνδεκα λιταῖς—συναΐζοντας. Gaps of a column and over would perhaps generally indicate absolute separation, but the preservation, for the most part, of the right sequence of §§ makes it necessary to suppose, despite the help doubtless got from the indices, that some of these large gaps were not actually missing from the recovered *β*₁, but wholly or partly illegible; a medieval scribe would probably merely omit such passages. I may add here that somewhere in the *C*-tradition there was an exemplar of about 21 letters to the line; see gaps or transpositions of some *C* mss at IV 7, V 5, VII 3, X 8, XVII 8.

I now take *A* and *B* and the class *E*. The relations of the *E*-class have yet to be worked out.^a Mean-

^a For the Ambrosian mss see Bassi, *Riv. di Filol.* xxvi. 493
28

INTRODUCTION

while it may be said that it is highly probable that A and B had a common ancestor (*ab*), and that they share an ancestor (*abe*) with some of the *E*-class appears from Ambr. P's *τούτοις τοῖς* in VI 4, *ἐκβαλλούσης* (AB *ἐκβαλούσης*) and *τοσαύτας* in X 6 and 7.

Indications of an $A \rightarrow e$ tradition appear in *ἐμπεσὼν λόγος* II 2, *ἔσχεις* and the position of *ἔχεις* 3, *διαψιθνίξειν* 11, *τὸ δειπνον* III 2. For a $B \rightarrow e$ tradition *cf.* *νεοττία* (accent) II 6 (so Ambr. C), *ἀνασνύμενος* XI 2. Suggestions of a $cd \rightarrow e$ tradition occur in II 4 *ἄκοντος*, XIII 4 *διεγείρειν*, XXI 16 (V 10) *εἶπεῖν*; and of a $c \rightarrow e$ tradition in IV 9 *ἐκπακούσαι*, VII 9 *κακωλύσαι*. Some of the above identities may of course be due to contamination.

It is at any rate evident that *E* is not really a family, but a class composed of all I-XV mss^a other than A and B. An entirely independent *E*-tradition seems indicated by :—

Proem title *προθεωρία* (Ambr. E), II 6 *ἀπίδια*, 8 *προσῆγγελά* σε, VII 3 *ἀφορμάς*, X 8 *ἐᾶσαι*, XIV 6 *τι* (Ambr. E and I, with M). Ambr. P's *ὀπόσας* in X 3 points to *abe*'s having had in the margin an *o* which its ancestor, in common with A and B, wrongly prefixed to *σισσιτῶν*, but, unlike them, also copied into the margin, whence an intermediate exemplar prefixed it to *πόσας*.

To sum up, in the present state of our knowledge it may be said that the value of AB has been exaggerated at the expense of *CD* and *M*. The *Epitome*, particularly, has generally been underestimated—probably because it is an epitome, though surely where an epitome gives a longer or clearly better reading than the unabridged mss it is the

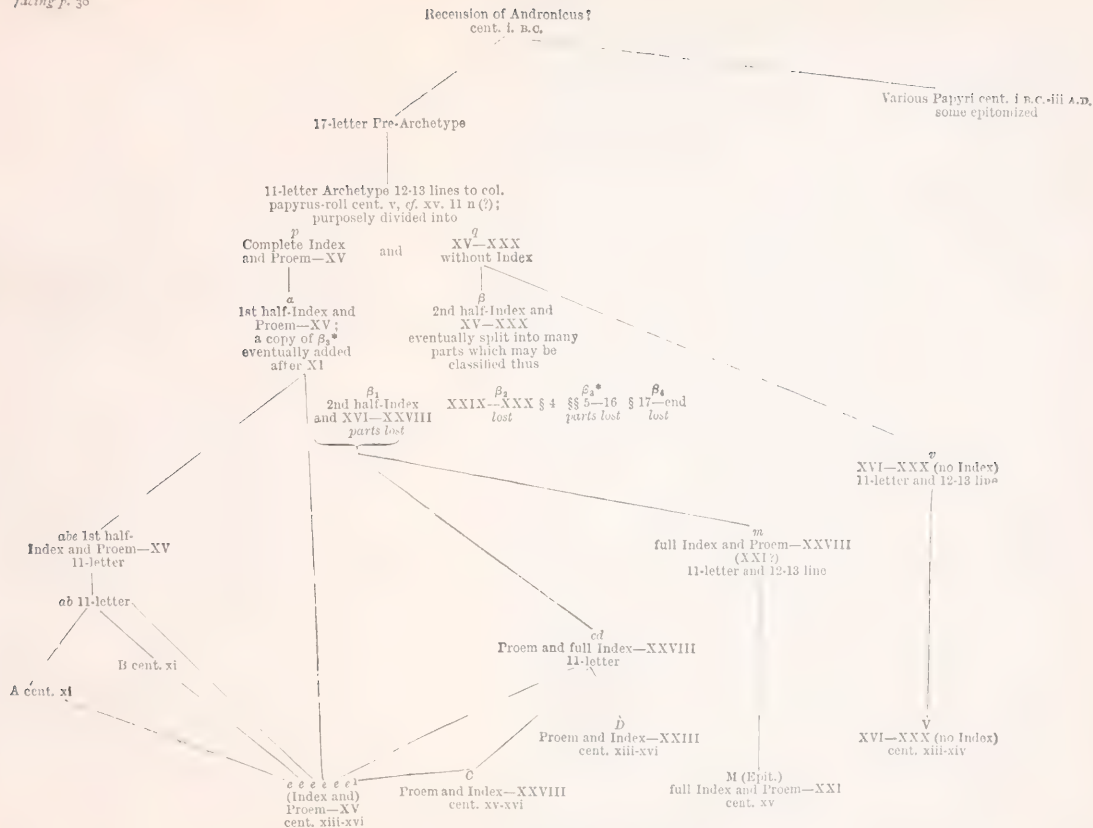
^a A few have less; strictly, of course, A and B belong to this class.

more deserving of credit. Some of the mss of the *E*-class appear to deserve closer attention than they have hitherto received. *V* has long, and rightly, been accorded first place; but even here a warning is needed—*V* is not *v*. Whether, as Navarre thinks, our mss and papyri have a common ancestor in a recension of Andronicus, is at present an open question. If traces of the 18-letter line are found in the textual tradition of the other Peripatetic books it will make it probable.^a Meanwhile it may be said that the displacements are in his favour, though if he were right we should expect the *Characters* to share codices not with various works of the rhetoricians but with the rest of the writings precious to the Peripatetics. However, this may be an accident of their later history.

The following *Stemma* seems to me to account best for the facts. *If the reader prefers the doctrine of a double position for XXX §§ 5-16^b to that of its transference, it will not greatly affect my main contentions.* For even if the 12-13 line column be rejected—and that does not necessarily follow—the two line-units will stand, and it is on them that the emendations made on pp. 21-26 are founded.

^a For the early history of T.'s books see, besides Strab. 609, the note at the end of the Frag. of his (?) *Metaphysics*, ap. Fabric. iii. 444.

^b See above, p. 12, and note *a*.



¹ There has probably been some contamination in E.

BIBLIOGRAPHY

Editiones Principes: The *Characters* were not all recovered till the year 1786. *Characters* I-XV were first published by W. Pirkheymer at Nuremberg in 1527, XVI-XXIII by G. B. Camozzi at Venice in 1552, XXIII-XXVIII by Casaubon, in his 2nd edition, at Leyden in 1559, XXIX-XXX by J. C. Amaduzzi at Parma in 1786.

Books useful to the student :—

Theophrasts Charaktere herausgegeben erklärt und übersetzt von der PHILOLOGISCHEN GESELLSCHAFT ZU LEIPZIG 1897 (with an introduction by O. IMMISCH marking an epoch in the history of the text).

Theophrasti Characteres recensuit H. DIELS, Oxonii 1909 (text and textual introduction only).

The Characters of Theophrastus, an English Translation from a Revised Text, with Introduction and Notes, by R. C. JEBB, re-edited by J. E. SANDYS, London, 1909.

Teofrasto I Caratteri a cura di G. PASQUALI (Biblioteca di Classici Greci), Firenze, 1919 (text and translation).

Théophraste Caractères Texte et Traduction par O. NAVARRE (Budé), Paris, 1920.

Théophraste Caractères Commentaire, by the same (in the same series), Paris, 1924.

Theophrasti Characteres edidit O. IMMISCH, Lipsiae (Teubner), 1923 (text with brief textual introduction and *apparatus criticus*).

THEOPHRASTUS

For the text by far the best guide is Immisch. For the commentary I should recommend the Leipzig Society *plus* Navarre. For introductory matter other than textual, *e.g.* comparison with Aristotle, and Theophrastus' English imitators, see Jebb-Sandys. In dealing with the text it should be remembered that the discovery of the Papyri has altered the situation in favour of Immisch and against Diels. A full bibliography could be compiled by combining Jebb-Sandys and Immisch. At the time of writing Dr. Pasquali's expected *editio maior* has not come out.

ALPHABETICAL INDEX OF THE CHARACTERS

	PAGE		PAGE
'Αγροικία . . .	48	Δεισιδαιμονία . . .	78
'Αδολεσχία . . .	46	Δυσχέρεια . . .	86
'Αηδία . . .	88	Είρωνεία . . .	40
Αισχροκέρδεια . . .	120	Κακολογία . . .	114
'Ακαιρία . . .	70	Κολακεία . . .	42
'Αλαζονεία . . .	98	Λαλιά . . .	56
'Αναισθησία . . .	74	Λογοποιία . . .	60
'Αναισχυντία . . .	62	Μεμψιμοιρία . . .	82
'Ανελευθερία . . .	96	Μικρολογία . . .	64
'Απιστία . . .	84	Μικροφιλοτιμία . . .	92
'Απόνοια . . .	52	'Ολιγαρχία . . .	108
'Αρέσκεια . . .	50	'Οψιμαθία . . .	110
Αυδάδεια . . .	76	Περιεργία . . .	72
Βδελυρία . . .	68	'Υπερηφανία . . .	102
Δειλία . . .	104	Φιλοπονηρία . . .	116

COMPARATIVE INDEX OF TITLES

THIS EDITION		JEBB		PAGE	
	PAGE			(1870)	(1909)
Arrogance	102	Arrogance	88	48	
Backbiting	114	Evil-speaking	138	110	
Boorishness	48	Boorishness	116	84	
Buffoonery	68	Grossness	126	96	
Cowardice	104	Cowardice	158	134	
Dissembling	40	Irony	90	50	
Distrustfulness	84	Distrustfulness	144	116	
Flattery	42	Flattery	80	38	
Friendship with Rascals .	116	Patronising of Rascals, The	170	154	
Garrulity	46	Garrulity	128	100	
Ill-breeding	88	Unpleasantness	110	79	
Loquacity	56	Loquacity	130	103	
Meanness	120	Avarice	154	128	
Nastiness	86	Offensiveness	112	80	
Newsmaking	60	Newsmaking	134	106	
Officiousness	72	Officiousness	108	76	
Oligarchy	108	Oligarchical Temper, The	166	148	
Optimathy or Late-learning	110	Late-learning	102	70	
Penuriousness	64	Penuriousness	146	118	
Petty Pride	92	Petty Ambition	98	60	
Pretentiousness	98	Boastfulness	94	54	
Querulousness or Grumbling	82	Grumbling	142	114	
Self-seeking Affability .	50	Complaisance	84	42	
Stupidity	74	Stupidity	114	82	
Superstitiousness	78	Superstition	162	138	
Surliness	76	Surliness	86	44	
Unconscientiousness	62	Shamelessness	120	88	
Tactlessness	70	Unseasonableness	106	74	
Wilful Disreputableness .	52	Recklessness	122	92	

ΘΕΟΦΡΑΣΤΟΥ ΧΑΡΑΚΤΗΡΩΝ ΠΙΝΑΞ

Εἰρωνείας . . .	α΄	Δεισιδαιμονίας . .	ις΄
Κολακείας . . .	β΄	Μεμφιμοιρίας . .	ιζ΄
Ἀδολεσχίας . . .	γ΄	Ἀπιστίας . . .	ιη΄
Ἀγροικίας . . .	δ΄	Δυσχερείας . . .	ιθ΄
Ἀρεσκέας . . .	ε΄	Ἀηδίας . . .	κ΄
Ἀπονοίας . . .	ς΄	Μικροφιλοτιμίας .	κα΄
Λαλιᾶς . . .	ζ΄	Ἀνελευθερίας . .	κβ΄
Λογοποιίας . . .	η΄	Ἀλαζονείας . . .	κγ΄
Ἀναισχυντίας . .	θ΄	Ὑπερηφανίας . . .	κδ΄
Μικρολογίας . .	ι΄	Δειλίας . . .	κε΄
Βδελυρίας . . .	ια΄	Ὀλιγαρχίας . . .	κς΄
Ἀκαιρίας . . .	ιβ΄	Ὀψιμαθίας . . .	κζ΄
Περιεργίας . . .	ιγ΄	Κακολογίας . . .	κη
Ἀναισθησίας . .	ιδ΄	Φιλοπονηρίας . .	κθ΄
Λύθαδείας . . .	ιε΄	Αἰσχροκερδείας . .	λ΄

ΘΕΟΦΡΑΣΤΟΥ ΧΑΡΑΚΤΗΡΕΣ

ΠΡΟΘΕΩΡΙΑ¹

"Ἦδη μὲν καὶ πρότερον ἐπιστήσας τὴν διάνοιαν
ἐθαύμασα, ἴσως δὲ οὐδὲ παύσομαι θαυμάζων,
τί ἄρα² δῆποτε τῆς Ἑλλάδος ὑπὸ τὸν αὐτὸν
ἀέρα κειμένης καὶ πάντων τῶν Ἑλλήνων ὁμοίως
παιδευομένων, συμβέβηκεν ἡμῖν οὐ τὴν αὐτὴν
ἔχειν τάξιν τῶν τρόπων. ἐγὼ οὖν,³ ὦ Πολύκλεις,
συνθεωρήσας ἐκ πολλοῦ χρόνου τὴν ἀνθρωπίνην
φύσιν, καὶ βεβιωκὼς ἔτη ἐνενήκοντα ἐννέα,⁴ ἔτι
δὲ ὠμιλικῶς πολλαῖς τε καὶ παντοδαπαῖς φύσεσι
καὶ παρατεθεάμενος ἐξ ἀκριβείας πολλῆς, τοὺς
τε ἀγαθοὺς τῶν ἀνθρώπων καὶ τοὺς φαύλους
ὑπέλαβον δεῖν συγγράψαι ἅ ἕκαστοι⁵ αὐτῶν

TITLE OF BOOK: MSS Θεοφράστοι χαρακτήρες (ιδιωμάτων).
Diog. Laert. v. 47 s. ἡθικοὶ χαρ. α', χαρ. ἡθ.: for χαρ. cf.
Men. 72 (Klock) ¹ only in ε: if anything it would
probably be called in Hellenistic times Προσίμιον, cf.
Aristotle's *Dialogues* ap. Cic. *Att.* iv. 16. 2 ² Madv:
mss γὰρ ³ mss γάρ (from below?) ⁴ καὶ βεβ. to
ἐννέα (we should expect ἀπὸ for ἀπ.), or to πολλῆς (ἐξ is
strange and φέρεται after φέρεται clumsy), is probably inter-
polated ⁵ only M: others ἐκάτεροι

THEOPHRASTUS

THE CHARACTERS

LETTER DEDICATORY

I HAVE often marvelled, when I have given the matter my attention, and it may be I shall never cease to marvel, why it has come about that, albeit the whole of Greece lies in the same clime and all Greeks have a like upbringing,^a we have not the same constitution of character. I therefore, Polycles, having observed human nature a long time (for I have lived ninety years and nine ^b and moreover had converse with all sorts of dispositions and compared them with great diligence), have thought it incumbent upon me to write in a book the manners of each several

^a Speaking generally, as we might of Europeans compared with Africans; *cf.* Zeno's book *On Greek Education*.

^b If the preface is the work of Theophrastus, this reference to his age must be corrupt or interpolated (*cf.* Zeno, *Diog. L.* vii. 28); perhaps all within the brackets is spurious; there *was* a Polycles, adviser of Eurydice, wife of Arrhidaeus, *Intro.* p. 5.

3 ἐπιτηδεύουσιν ἐν τῷ βίῳ. ἐκθήσω δέ σοι κατὰ
 γένος ὅσα τε τυγχάνει γένη τρόπων τούτοις
 προσκείμενα καὶ ὃν τρόπον τῇ οἰκονομίᾳ χρῶνται.
 ὑπολαμβάνω γάρ, ὦ Πολύκλεις, τοὺς υἱεῖς ἡμῶν
 βελτίους ἔσσεσθαι καταλειφθέντων αὐτοῖς ὑπο-
 μνημάτων τοιούτων, οἷς παραδείγμασι χρώμενοι
 αἰρήσονται τοῖς εὐσχημονεστέροις¹ συνεῖναί τε
 καὶ ὁμιλεῖν, ὅπως μὴ καταδεέστεροι ὦσιν αὐτῶν.
 4 τρέφομαι δὲ ἤδη ἐπὶ τὸν λόγον· σὸν δὲ παρ-
 ακολουθῆσαί τε εὐμαθῶς² καὶ εἰδῆσαι³ εἰ ὀρθῶς
 λέγω.

Πρῶτον μὲν οὖν ποιήσομαι τὸν λόγον ἀπὸ
 τῶν τὴν χεῖρον' αἵρεσιν⁴ ἐξηλωκότων, ἀφείδς τὸ
 προοιμιάζεσθαι καὶ πολλὰ ἔξω⁵ τοῦ πράγματος
 5 λέγειν· καὶ ἄρξομαι πρῶτον ἀπὸ τῆς εἰρωνείας
 καὶ ὀριοῦμαι αὐτήν, εἰθ' οὕτως τὸν εἰρωνα
 διέξιμι, ποῖός τις ἐστι καὶ εἰς τίνα τρόπον
 κατήνεκται· καὶ τὰ ἄλλα δὴ τῶν παθημάτων,
 ὥσπερ ὑπεθέμην, πειράσομαι κατὰ γένος φανερά
 καθιστάναι.⁶

¹ only M: others -τάτοις
 ὀρθῶς (introd. p. 17)

² E, cf. Aesch. 1. 116: mss

³ Arist. *Éth.* N. viii. 3. 8 al.

⁴ Büch.-E, cf. i. 7 and Nicol. 1. 20 (cf. 13) K: mss τὴν
 εἰρωνείαν

⁵ E: mss περὶ

⁶ mss also ἐπεθέμην and

καταστήσαι

CHARACTERS

kind of men both good and bad.^a And you shall have set down sort by sort the behaviour proper to them and the fashion of their life ; for I am persuaded, Polycles, that our sons will prove the better men if there be left them such memorials as will, if they imitate them, make them choose the friendship and converse of the better sort, in the hope they may be as good as they. But now to my tale ; and be it yours to follow with understanding and see if I speak true.

First, then, I shall dispense with all preface and with the saying of much that is beside the mark, and treat of those that have pursued the worser way of life,^b beginning with Dissembling and the definition of it, and without more ado recount the nature of the Dissembler and the ways to which he is come ; and thereafter I shall endeavour, as I purposed to do, to make clear the other affections each in its own place.

^a Or 'of either kind of men.'

^b This, particularly, implies the project of a second volume containing *good* Characters, which may have existed in antiquity (Introd. p. 7), and is no certain argument against the genuineness of the Proem as a whole ; the use of *μὲν οὖν* at the beginning of Char. i. shows that, if lost, a genuine preface or prefatory sentence was once here, *cf.* Xen. *Mem.*, Arist. *Mag. Mor.*, *Oec.*, *Rhet.*, Cic. *Att.* iv. 16. 2 ; for such a preface, spurious (?) but not necessarily very late, *cf.* that to [Arist.] *Rhet. Aler.*, known to Ath. (xi. 508 a), and *Mund.* ; Aristippus (died 350) dedicated his history of Libya to Dionysius (Diog. L. ii. 83), *cf.* Arcesilaus and Eumenes, *ibid.* iv. 38 ; *cf.* also iv. 14, vii. 185, and the list of Chrysippus's works ; it may be noted that *τὲ* occurs five times here and only four or five times elsewhere ; but the style of the preface might well be rather different ; in any case it is not typically *Byzantine*.

ΕΙΡΩΝΕΙΑΣ Α'

Ἡ μὲν οὖν εἰρωνεία δόξειεν ἂν εἶναι, ὡς ἐν
τύπῳ περιλαβεῖν, προσποιήσις ἐπὶ τὸ χεῖρον¹
πράξεων καὶ λόγων, ὁ δὲ εἰρων τοιοῦτός τις,
² οἷος προσελθὼν τοῖς ἐχθροῖς ἐθέλειν λαλεῖν οὐ
μισεῖν,³ καὶ ἐπαινεῖν παρόντας οἷς ἐπέθετο λάθρα,
<καὶ πρὸς οὓς ἀντιδικεῖ>⁴ καὶ τούτοις συλ-
λυπεῖσθαι ἡττωμένοις ὡς δὴ πάσχουσι κακῶς.⁵
καὶ συγγνώμην δὲ ἔχειν τοῖς αὐτὸν κακῶς λέγουσι,
καὶ ἐπικγελᾶν⁶ τοῖς καθ' ἑαυτοῦ λεγομένοις.
⁷ καὶ πρὸς τοὺς ἀδικουμένους καὶ ἀγανακτοῦντας
πράως διαλέγεσθαι· καὶ τοῖς ἐντυγχάνειν κατὰ
⁸ σπουδὴν βουλομένοις προστάξει ἐπαυελθεῖν· καὶ
μηδὲν ὧν πράττει ὁμολογῆσαι ἀλλὰ φῆσαι ἔτι⁹
βουλεύεσθαι· καὶ προσποιήσασθαι ἄρτι παραγε-
γονέναι, καὶ ὁψὲ γενέσθαι αὐτῶν,¹⁰ καὶ μαλακισθῆναι.
¹¹ καὶ πρὸς τοὺς δανειζομένους καὶ ἐρανίζοντας
<εἰπεῖν ὡς οὐ πλουτεῖ, καὶ πωλῶν>¹² ὡς οὐ πωλεῖ,
καὶ μὴ πωλῶν φῆσαι πωλεῖν· καὶ ἀκούσας τι μὴ
προσποιεῖσθαι,¹³ καὶ ἰδὼν φῆσαι μὴ ἑωρακέσαι,
καὶ ὁμολογήσας μὴ μεμνήσθαι· καὶ τὰ μὲν σκέ-
ψεσθαι¹⁴ φάσκειν, τὰ δὲ οὐκ εἰδέναι, τὰ δὲ θαυμά-
ζειν, τὰ δ' ἤδη ποτὲ καὶ αὐτὸς οὕτω διαλογίσασθαι.
¹⁵ καὶ τὸ ὅλον δεινὸς τῷ τοιούτῳ τρόπῳ τοῦ λόγου

¹ <καὶ ἐπὶ τὸ ἐλαττον>?² for μισεῖν cf. Ar. Eccl. 502,

Dem. 54. 26, and for οὐ rather than καὶ οὐ Men. Pk. 867; but Nav. λαλεῖν ὅτι μισεῖ is perhaps right, cf. M ἐνδείκνυσθαι οὐ μισεῖν

³ E, introd. p. 21⁴ E, from M καὶ

συνάχεσθαι πάσχουσι κακῶς ἢ ἡττωμένοις: other mss omit ὡς . . . κακῶς

⁵ E⁶ only M⁷ E: mss αὐτὸν⁸ Ribb.-E⁹ cf. Lys. 13. 75, Men. 179 K¹⁰ Cas.,

cf. Men. 460 K: mss σκέψασθαι, ἐσκέφθαι

CHARACTER I

I. DISSEMBLING

Now Dissembling would seem, to define it generally, to be an affectation of the worse ^a in word and deed ; and the Dissembler will be disposed rather to go up to an enemy and talk with him than to show his hatred ; he will praise to his face one he has girded at behind his back ; he will commiserate even his adversary's ill-fortune in losing his case to him. More, he will forgive his vilifiers, and will laugh in approval of what is said against him ; ^b to such as are put upon and resent it he will speak blandly ; ^c any that are in haste to see him are bidden go back home. He never admits he is doing a thing, but avows he's still thinking of doing it ; and makes pretences, as that he's but now come upon the scene, or joined the company late, or was ill abed. If you are borrowing of your friends and put him under contribution, he will tell you he is but a poor man ; when he would sell you anything, no, it is not for sale ; when he would not, why then it is. He pretends he has not heard when he hears, and says he has not seen when he sees ; and when he has admitted you right he avers he has no remembrance of it. He'll look into this, doesn't know that, is surprised at the other ; this again is just the conclusion he once came to himself. He is for ever

^a And the less ?

^b Reading uncertain.

^c Cf. Xen. *An.* i. 5. 14 (Nav.).

χρησθαι. Οὐ πιστεύω. Οὐχ ὑπολαμβάνω. Ἐκ-
πλήττομαι. Λέγεις αὐτὸν ἑαυτοῦ ἕτερον γεγονέναι¹.
Οὐ μὴν οὐ ταῦτα πρὸς ἐμὲ διεξήκει². Παράδοξόν
μοι τὸ πρᾶγμα. Ἄλλω τινὶ λέγε. Ὁπότερον³ δὲ
σοὶ ἀπιστήσω ἢ ἐκείνου καταγνώ ἀποροῦμαι.
Ἄλλ' ὅρα μὴ σὺ θᾶπτον πιστεύης.⁴

ΚΟΛΑΚΕΙΑΣ Β'

Τὴν δὲ κολακείαν ὑπολάβοι ἂν τις ὁμιλίαν
αἰσχροὴν εἶναι συμφέρουσαν δὲ τῷ κολακεύοντι,
τὸν δὲ κόλακα τοιοῦτόν τινα, ὥστε ἅμα πορευό-
μενον εἰπεῖν. Ἐνθυμῇ ὡς ἀποβλέπουσι πρὸς σέ
οἱ ἄνθρωποι; τοῦτο δὲ οὐθενὶ τῶν ἐν τῇ πόλει
γίνεται πλην σοί. ἢ⁵ Ἡὐδοκίμεις χθὲς ἐν τῇ
στοᾷ. πλειόνων γὰρ ἢ τριάκοντα ἀνθρώπων
καθημένων καὶ ἐμπεσόντος λόγου τίς εἶη βέλτιστος,
ἀπ' αὐτοῦ ἀρξαμένους πάντας ἐπὶ τὸ ὄνομα αὐτοῦ
³ κατενεχθῆναι. καὶ ἅμα⁶ τοιαῦτα λέγων ἀπὸ τοῦ
ἱματίου ἀφελεῖν κροκύδα, καὶ εἰάν τι πρὸς τὸ
τρίχωμα⁷ ὑπὸ πνεύματος προσενεχθῇ ἄχυρον,
καρφολογήσαι, καὶ ἐπιγελάσας δὲ εἰπεῖν. Ὁρᾷς;
ὅτι δυοῖν σοι ἡμερῶν οὐκ ἐντετύχηκα, πολιῶν
ἔσχηκας τὸν πώγωνά μεστόν, καίπερ εἴ τις καὶ
ἄλλος πρὸς τὰ ἔτη ἔχεις⁸ μέλαιναν τὴν τρίχα.

¹ E: mss καὶ λέγει αὐτὸν ἔτ. γεγ. ² Ambr. E: other mss καὶ μὴν οὐ κτλ. ³ Cob: mss. ὅπως ⁴ LATE ADDITION:

(1) Τοιαύτας φωνὰς καὶ πλοῦς καὶ παλιλλογίας εἶρεῖν ἔστι τοῦ εἰωγος (mss ἔστιν οὐ χεῖρον ἢν and corr.) ταῦτα δὲ τῶν ἡμῶν καὶ ἀπλᾶ ἀλλ' ἐπίβουλα φιλάττεσθαι μύλλον δεῖ ἢ τοὺς ἔχεις. ⁵ E: mss πλην σοί, πλην ἢ σοί, ἢ σοι (i.e. ἢ marg. arch.) ⁶ Needh: mss ἀλλὰ ⁷ mss add τῆς κεφαλῆς

⁸ mss also ἔχεις πρὸς τὰ ἔτη (i.e. ἔχεις marg. arch.)

CHARACTERS I—II

saying such things as ' I don't believe it ' ; ' I don't understand ' ; ' You amaze me ' ; ' If so, he must have changed ' ; ' Well, that's not what I was told ' ; ' I never expected this ' ; ' Don't tell *me* ' ; ' Whether to disbelieve *you* or make a liar of *him* is more than I can tell ' ; ' Don't you be too credulous.'^a

II. FLATTERY

Flattery might be understood to be a sort of converse that is dishonourable, but at the same time profitable, to him that flatters ; and the Flatterer will say as he walks beside you ' Are you aware how people are looking at you ?^b No man in Athens gets such attention ' ; or this, ' You were the man of the hour yesterday in the Porch ; why, although there was more than thirty present,^c when the talk turned to who was the finest man there, the name that came to every lip both first and last was yours.' And while he says such things as these, he picks a speck from your coat ; or if so be a morsel of chaff be blown into your beard, plucks it out and then says with a smile ' D'ye see ? because you and I be not met a whole day, your beard's full of grey hairs -though I own your hair is singularly dark of

^a LATE ADDITION : Such be the speeches, tricks, and retractions to which dissemblers resort. These disingenuous and designing characters are to be shunned like serpents.

^b Cf. Men. 402 K 5.

^c Or 'in Athens.'

4 καὶ λέγοντος δὲ αὐτοῦ τι τοὺς ἄλλους σιωπᾶν
κελεῦσαι· καὶ ἐπαινέσαι δὲ ἀκούοντας¹. καὶ ἐπι-
σημῆνασθαι δέ, ἐπὰν παύσῃται,² Ὁρθῶς· καὶ
σκώψαντι ψυχρῶς ἐπιγελάσαι τό τε ἱμάτιον ὧσαι
εἰς τὸ στόμα ὥς δὴ οὐ δυνάμενος κατασχεῖν τὸν
5 γέλωτα. καὶ τοὺς ἀπαντῶντας μικρὸν ἐπιστῆναι
κελεῦσαι³ ἕως ἂν αὐτὸς παρέλθῃ. καὶ τοῖς
παιδίοις μῆλα καὶ ἀπίδια⁴ πριάμενος εἰσενέγκας
δοῦναι ὀρώντος αὐτοῦ, καὶ φιλήσας δὲ εἰπεῖν·
7 Χρηστοῦ πατρὸς νεόττια. καὶ συνωνούμενος ἐπὶ
ᾠδῇ <πισυγγίου> κρηπίδας⁵ τὸν πόδα φῆσαι εὐρυ-
8 θμότερον εἶναι⁶ τοῦ ὑποδήματος. καὶ πορευο-
μένου πρὸς τινα τῶν φίλων προδραμῶν εἰπεῖν
ὅτι Πρὸς σέ ἔρχεται, καὶ ἀναστρέψας ὅτι Προσ-
9 ἤγγελκά σε.⁷ ἀμέλει δὲ καὶ τὰ ἐκ τῆς γυναικείας
10 ἀγορᾶς διακοιῆσαι δυνατὸς ἀπνευστί⁸ καὶ τῶν
ἐστιωμένων πρῶτος ἐπαινέσαι τὸν οἶνον καὶ
παρακειμένῳ⁹ εἰπεῖν· Ὡς μαλακῶς ἐσθίεις, καὶ
ἄρας τι τῶν ἀπὸ τῆς τραπέζης φῆσαι· Τουτὶ
ἄρα ὥς χρηστόν ἐστι· καὶ ἐρωτῆσαι μὴ ῥίγοι,
καὶ εἰ ἐπιβάλλεσθαι βούλεται, καὶ εἴ τι μὴ περι-
στείλῃ αὐτόν· καὶ¹⁰ ταῦτα λέγων πρὸς τὸ οὖς
προσκύπτων¹¹ ψιθυρίζειν· καὶ εἰς ἐκείνον ἀποβλέπων

¹ mss ἀκούοντος, ἄκοντος, ἀκούοντα ² Foss: mss. εἰ
παύεται, εἰ παύσεται with η corr. to ε, εἰ παύεται ³ some
mss omit μικρὸν ⁴ most mss ἀπίους, but cf. *Geogr.*
v. 74. 1 ὀπίδια . . οἶον θωράκινα μῆλα, ἀπίδια, δαμασκηνά
⁵ E: mss ἐπικρηπίδας, ἐπὶ κρηπίδας ἰδίας ⁶ mss also φῆσαι
εἶναι (εἶναι φῆσαι) εἰρηθρ. (i.e. εἶναι marg. arch.) ⁷ or
omit σέ, cf. Plat. *Prot.* 314 b fin: mss. also προσήγγελκας,
-κα (introd. p. 23) ⁸ some mss omit τῆς ⁹ Gronov.-
E: mss παρακειμένων, παραυμένων ¹⁰ E: mss τι περιστ.,
and καὶ μὴν, καὶ μὴ (cf. from marg. arch., whence it was
intended to be added after τι) ¹¹ Valek: mss -πιπτων

CHARACTER II

your age.' He will desire silence when his friend speaks, or praise the company for listening to him ; when he comes to a stop, he will cry in approbation ' Quite right ' ; and if he make a stale jest will laugh, and stuff the corner of his cloak in his mouth as if he could not hold his merriment. Moreover, any man that comes their way is bidden stand awhile till the great one be gone past. He will buy apples and pears and bring them in for the children, and giving them before their father will kiss them and cry ' Chicks of a good strain.' ^a When he buys shoes with him at the cordwainer's, he will tell him that the foot is shapelier than the shoe. And if he go visiting a friend of his he will run ahead and tell him he is coming, and then face round and say ' I have announced you.' He is the man, you may be sure,^b to go errands to the women's market ^c there and back without stopping for breath ; and of all the guests will be first to praise the wine ; and will say in his patron's ear ' You are eating nothing ' ; or picking up some of the food upon the table exclaim ' How good this is, isn't it ? ' and will ask him whether he is not cold ? and will he not have his coat on ? and shall he not draw his skirts a little closer about him ? and saying this, bend forward to whisper in his ear ; and will speak to another with

^a *Cf.* *Ar. Av.* 767 ; probably a metaphor from fighting-cocks.

^b *Cf.* *xiii.* n. 1.

^c Here were sold household requirements of all sorts (*not* specially feminine—a mistaken interpretation of *Poll.* x. 18).

- 11 τοῖς ἄλλοις λαλεῖν. καὶ τοῦ παιδὸς ἐν τῷ θεάτρῳ
ἀφελόμενος τὰ προσκεφάλαια αὐτὸς ὑποστρώσαι.
12 καὶ τὴν οἰκίαν φῆσαι εὖ ἡρχιτεκτονῆσθαι, καὶ
τὸν ἀγρὸν εὖ πεφυτεῦσθαι, καὶ τὴν εἰκόνα ὁμοίαν
εἶναι.¹

ΑΔΟΛΕΣΧΙΑΣ Γ'

- Ἡ δὲ ἀδολεσχία ἐστὶ μὲν διήγησις λόγων οὐ
2 καιρίων ἢ μακρῶν καὶ ἀπροβουλεύτων,² ὁ δὲ
ἀδολέσχης τοιοῦτός τις, οἷος ὦν³ μὴ γινώσκει
τῷ⁴ παρακαθεζόμενος πλησίον, πρῶτον μὲν τῆς
3 αὐτοῦ γυναικὸς εἰπεῖν ἐγκώμιον, εἴτα ὁ τῆς
νυκτὸς εἶδεν ἐνύπνιον τοῦτο διηγήσασθαι, εἰθ'
ὦν εἶχεν ἐπὶ τῷ δεῖπνῳ τὰ καθ' ἕκαστα διεξελθεῖν.
εἴτα δὴ προχωροῦντος τοῦ πράγματος⁵ λέγειν ὡς
πολλῶ⁶ πονηρότεροί εἰσιν οἱ νῦν ἄνθρωποι τῶν
ἀρχαίων, καὶ ὡς ἄξιοι γεγόνασιν οἱ πυροὶ ἐν τῇ
ἀγορᾷ, καὶ ὡς πολλοὶ ἐπιδημοῦσι ξένοι, καὶ τὴν
4 θάλατταν ἐκ Διουυσίων πλοῖμον εἶναι, καὶ εἰ
ποιήσειεν ὁ Ζεὺς ὕδωρ πλεῖον,⁷ τὰ ἐν τῇ γῇ
βελτίῳ ἔσεσθαι, καὶ ὁ ἀγρὸν⁸ εἰς νέωτα γεωργήσει,
καὶ ὡς χαλεπὸν ἐστὶ τὸ ζῆν, καὶ ὡς Δάμιππος
μυστηρίοις μεγίστην <τὴν>⁹ δαδα ἔστησεν, καὶ
5 καὶ Τίς ἐστὶν ἡμέρα τήμερον; καὶ ὡς Βοηδρο-
μιῶνος μὲν ἐστὶ τὰ μυστήρια, Πυανοψιῶνος¹⁰ δὲ

¹ LATE ADDITION: (13) καὶ τὸ κεφάλαιον τὸν κύλακά ἐστι θεάσασθαι πᾶν λέγοντα καὶ πράττοντα ὥς χαριεῖσθαι ἱπολαμβάνει (mss πάντα and ὥς, αἱ, οἱς) ² οἱ καιρίων ἢ only in M

³ mss also ὦν ⁴ E: mss τούτῳ ⁵ cf. Luc. D. Mer.

323 ⁶ mss also πολλὸν ⁷ some mss omit ⁸ E (ὁ is

the crop): mss ὅτι ἀγρὸν. ὁ (ὁ) ἀγρός, ὁ ἀγρός εἰ ⁹ E

¹⁰ mss Πυανεψ.

CHARACTERS II—III

his eye on his friend. He will take the cushions from the lackey at the theatre and place them for him himself. He will remark how tasteful is the style of his patron's house; how excellent the planting of his farm; how like him the portrait he has had made.^a

III. GARRULITY

Garrulity is the delivering of talk that is irrelevant, or long and unconsidered; and the Garrulous man is one that will sit down close beside somebody he does not know,^b and begin talk with a eulogy of his own wife, and then relate a dream he had the night before, and after that tell dish by dish what he had for supper. As he warms to his work he will remark that we are by no means the men we were, and the price of wheat has gone down, and there's a great many strangers in town, and that the ships will be able to put to sea after the Dionysia.^c Next he will surmise that the crops would be all the better for some more rain, and tell him what he is going to grow on his farm next year, adding that it is difficult to make both ends meet, and Damippus' torch was the largest set up at the Mysteries,^d and how many pillars there are in the Hall of Music, and 'I vomited yesterday,' and 'What day is it to-day?' and that the Mysteries are in September, and the

^a LATE ADDITION: In fine the flatterer may be observed to say and do anything that he supposes will give pleasure.

^b Perhaps in the 'Painted Porch,' *cf.* ii. 2, and Alciphr. iii. 17. 2 (iii. 52).

^c Celebrated in March-April.

^d Stale news; this is clearly winter, and the Eleusinian Mysteries were in Sept.-Oct.

τὰ Ἀπατούρια,¹ Ποσιδεῶνος δὲ τὰ κατ' ἀγροὺς
Διονύσια². κἄν ὑπομένη τις αὐτὸν μὴ ἀφίστασθαι.³

ΑΓΡΟΙΚΙΑΣ Δ'

Ἡ δὲ ἀγροικία δόξειεν ἂν εἶναι ἀμαθία ἀσχήμων,
ὁ δὲ ἄγροικος τοιοῦτός τις, οἷος κυκεῶνα πιὼν
εἰς ἐκκλησίαν πορεύεσθαι, καὶ τὸ μύρον φάσκειν
οὐδὲν τοῦ θύμου ἥδιον ὅζειν, καὶ μεῖζω τοῦ ποδὸς
τὰ ὑποδήματα φορεῖν, καὶ μεγάλη τῇ φωνῇ λαλεῖν.
² καὶ τοῖς μὲν φίλοις καὶ οἰκείοις ἀπιστεῖν, πρὸς
δὲ τοὺς αὐτοῦ οἰκέτας ἀνακοινοῦσθαι περὶ τῶν
³ μεγίστων· καὶ τοῖς παρ' αὐτῷ ἐργαζομένοις
μισθωτοῖς ἐν ἀγρῷ πάντα τὰ ἀπὸ τῆς ἐκκλησίας
⁴ διηγέισθαι· καὶ ἀναβεβλημένος ἄνω τοῦ γόνατος
καθίζάνειν, ὥστε τὰ γυμνὰ αὐτοῦ ὑποφαίνεσθαι.⁴
⁵ καὶ ἐπ' ἄλλω μὲν μηδενὶ <μήτε>⁵ θαυμάζειν μήτε
ἐκπλήττεσθαι ἐν ταῖς ὁδοῖς, ὅταν δὲ ἴδῃ βοῦν ἢ
⁶ ὄνον ἢ τράγον ἐστηκὼς θεωρεῖν. καὶ προαιρῶν
δέ τι ἐκ τοῦ ταμιείου δεινὸς φαγεῖν, καὶ ζωρότεροι
⁷ πιεῖν· καὶ τὴν σιτοποιὸν πειρῶν λαθεῖν,⁶ κἄτ'
ἀλέσαι μετ' αὐτῆς τοῖς ἔνδον πᾶσι καὶ αὐτῷ τὰ
⁸ ἐπιτήδεια. καὶ ἀριστῶν δὲ ἅμα καὶ⁷ τοῖς ὑπο-
⁹ ζυγίοις ἐμβαλεῖν τὴν ὀλύραν· καὶ κόψαντος τὴν

¹ only M has τὰ

² M κατ' ἀγρ. τὰ Δ., perhaps rightly ;

others omit τὰ ³ all mss have this sentence after σήμερον
—sic—(introd. p. 17)

LATE ADDITION : (6) παρασείσαντα

δὴ δεῖ τοῖς τοιοῦτοῖς τῶν ἀνθρώπων καὶ διαράμενον ἀπαλλάτ-
τεσθαι, ὅστις ἀπύρευτος βούλεται εἶναι· ἔργον γὰρ συναρκεῖσθαι
τοῖς μήτε σχολὴν μήτε σπουδὴν διαγινώσκουσιν, after which M
has ὁ γὰρ χρόνος οὐδὲ τοῖς καιριωτέροις ἐξαρκεῖ ⁴ mss

also φαίνεσθαι : from ὥστε on may be a gloss ⁵ Ast

⁶ cf. Ar. Pax 1138, Lys. 1. 12 ⁷ some mss omit

CHARACTERS III—IV

Apaturia in October, and the country-Dionysia in December. And if you let him go on he will never stop.^a

IV. BOORISHNESS

Boorishness would seem to be an unbecoming ignorance, and the Boor to be such as will take a purge before he goes to the Assembly,^b declare that thyme smells every bit as sweet as perfume, wear shoes too large for his feet, and talk at the top of his voice. He distrusts his friends and kinsfolk, but confides matters of great import to his servants, and tells all that went on at the Assembly to the hired labourers who work on his farm. He will sit down with his cloak above his knee, and thus expose too much of himself. Most things this man sees in the streets strike him not at all, but let him espy an ox or an ass or a billy-goat, and he will stand and contemplate him. He is apt also to take from the larder as he eats, and to drink his wine over-strong ; to make secret love to the bake-wench, and then help her grind the day's corn for the whole household and himself with it ; to fodder the beasts^c while he munches his breakfast ; to answer a knock at

^a LATE ADDITION : Such men as this anyone that would stay unburnt by the fire should flee by all and every means he can ; for it is hard to bear with one who cannot distinguish leisure from occupation. There is not time enough even for that which is relevant.

^b This, in those days, would make him an unpleasant neighbour ; the next words refer to a different occasion.

^c Lit. 'give the beasts their rice-wheat' (Lat. *far*).

THEOPHRASTUS

- 10 θύραν¹ ὑπακοῦσαι² αὐτός· καὶ ἐστιῶν³ τὸν κύνα
προσκαλεσάμενος καὶ ἐπιλαβόμενος τοῦ ῥύγχους
εἰπεῖν· Οὗτος φυλάττει τὸ χωρίον καὶ τὴν οἰκίαν.
11 καὶ τὸ ἀργύριον δὲ παρά του λαμβάνων⁴ ἀπο-
δοκιμάζειν, λίαν λέγων μολυβρὸν⁵ εἶναι, καὶ
ἕτερον ἀνταλλάττεσθαι.⁶ κεί τὸ⁷ ἄροτρον ἔχρησεν
ἢ κόφινον ἢ δρέπανον ἢ θύλακον, τοῦτο⁸ τῆς
νυκτὸς κατὰ ἀγρυπνίαν ἀναμιμνησκόμενος <ἀναστὰς
12 ἐξιέναι> ζητῶν.⁹ καὶ εἰς ἄστν καταβαίνων ἐρωτῆσαι
τὸν ἀπαντῶντα πόσου ἦσαν αἱ διφθέραι καὶ τὸ
τάριχος, καὶ εἰ τήμερον¹⁰ νουμηνίαν ἄγει, καὶ
<ἂν φῇ>,¹¹ εἰπεῖν εὐθὺς ὅτι βούλεται καταβὰς
ἀποκεῖρασθαι¹² καὶ τῆς αὐτῆς ὁδοῦ παριὼν¹³ κομί-
13 σασθαι παρ' Ἀρχίου τοῦ ταρίχους.¹⁴ καὶ ἐν
14 βαλανείῳ δὲ ᾄσαι. καὶ εἰς τὰ ὑποδήματα δὲ
ἥλους ἐγκροῦσαι.¹⁵

ΑΡΕΣΚΕΙΑΣ Ε'

Ἡ δὲ ἀρέσκειά ἐστι μὲν, ὡς ὄρω περιλαβεῖν,
ἐντευξίς οὐκ ἐπὶ τῷ βελτίστῳ ἡδονῆς παρα-
2 σκευαστική, ὃ δὲ ἄρεσκος ἀμέλει τοιοῦτός τις,

¹ M. Schmidt: mss τὴν θύραν καὶ κόψαντος τὴν θύραν, or omit κόψ. τ. θ. (introd. p. 18) ² Cas: mss ἐπ.

³ E, from M ἐσθίοντα: other mss omit ⁴ mss also λαβών, but M δεχόμενος ⁵ Diels: mss λίαν μὲν λυπρὸν (λυπηρόν) ⁶ Cob: mss ἅμα ἀλλάττ.

⁷ E, cf. Alciph. 2. 16. 1 (3. 19): mss καὶ τὸ, καὶ εἰ τὸ, καὶ ὃ ⁸ mss ταῦτα ⁹ E, see introd. p. 21 ¹⁰ mss σήμε. ὃ ἀγών (incorp. gloss: for nom. cf. Sch. M κόρδαξ 6. 3): for ἄγει cf. Archil. 113 Bgk, where read Φησὶν', ἕως φῶ· νῦν ἄγει

Θαργηλία (subject once the king, cf. βεῖ and βεῖ Ζεὺς) ¹¹ E ¹² mss also ὑποκ. ¹³ cf. Ar. Par 1155 ¹⁴ Sylb. partit. gen.: mss τοὺς ¹⁵ all mss have these two sentences after ἀποκεῖρ. (introd. p. 18)

50

CHARACTERS IV—V

the door himself. When he gives a feast he calls the dog, takes him by the snout, and says 'This is the guardian of my house and farm.' When he receives money ^a he tests it and finds it wanting; it looks, says he, too much like lead; and changes it for other. And if he has lent his plough, or a basket, or a sickle, or a sack, he will remember it as he lies awake one night and rise and go out to seek it. On his way to the town he will ask any that meets him the price of hides or red-herring, and if 'tis new moon ^b to-day; and should answer come 'Yes,' declares he will go and be shorn out of hand and get some herrings at Archias' shop on the way to the barber's. ^c He is given also to singing at the baths; and loves to drive hobnails into the soles of his shoes.

V. SELF-SEEKING AFFABILITY

Self-seeking Affability, to give it a definition, is a sort of behaviour which provides pleasure, but not with the best intentions; ^d and it goes without saying ^e that the Smoothboot or Self-seeking Affable

^a Not necessarily 'his (due) money'; the article is often used with this word when we should not expect it, *e.g.* Diog. L. ii. 81: so τὸ χρυσὸν xxiii. 7.

^b Observed as a holiday and a great day for marketing.

^c Regardless of the noses of the barber's other customers.

^d We have no single word for this unless it be Impressionism (and Impressionist) as it is sometimes transferred, in a *bon mot*, from the realm of art; this man's behaviour comes from a desire to produce a good impression *at all costs*; neither Complaisance nor Affability has this connotation; Healey's Smoothboot is unfortunately obsolete.

^e Cf. xiii. n. a.

οἷος πόρρωθεν προσαγορεύσας καὶ ἄνδρα κράτιστον
 εἰπὼν καὶ θαυμάσας ἱκανῶς ἀμφοτέραις ταῖς
 χερσὶ λαβόμενος¹ μὴ ἀφίεναι, ἀλλὰ² μικρὸν ἐπι-
 προπέμψας³ καὶ ἐρωτήσας πότε αὐτὸν ὄψεται,
 ἐπαινῶν ἀπαλλάττεσθαι.⁴ καὶ παρακληθεὶς δὲ
 πρὸς δίαιταν μὴ μόνον ᾧ πάρεστι βούλεσθαι
 ἀρέσκειν ἀλλὰ καὶ τῷ ἀντιδίκῳ, ἵνα κοινός τις
 εἶναι δοκῇ.⁵ καὶ τοῖς ξένοις⁶ δὲ εἰπεῖν ὥς δικαιο-
 τερα λέγουσι τῶν πολιτῶν. καὶ κεκλημένος δ'
 ἐπὶ δείπνον κελεύσαι καλέσαι τὰ παιδία τὸν
 ἐστιῶντα, καὶ εἰσιόντα⁷ φῆσαι σύκου⁸ ὁμοιότερα
 εἶναι τῷ πατρί, καὶ προσαγαγόμενος⁹ φιλῆσαι καὶ
 παρ' αὐτὸν καθίστασθαι,¹⁰ καὶ τοῖς μὲν συμπαίζειν
 αὐτὸς λέγων· Ἀσκός, πέλεκυς, τὰ δὲ ἐπὶ τῆς
 γαστρὸς ἐὰν καθεύδειν ἅμα¹¹ θλιβόμενος.¹²

ΑΠΟΝΟΙΑΣ Σ'

Ἡ δὲ ἀπόνοιά ἐστίν ὑπομονὴ αἰσchrῶν ἔργων τε
 καὶ λόγων,¹³ ὃ δὲ ἀπονεννημένος τοιοῦτός τις,

¹ only in P(ap. Herc. 1457) ² E: mss καὶ ³ [ἐ]πε
 in P only ⁴ mss also ἐτι ἐπαινῶν ἀπ. ⁵ τις
 P: mss εἰς or omit ⁶ Cor: mss and P accus. ⁷ P
 εἰσελθόντα, but cf. Men. Pl. 193 (taken as singular?)
⁸ Nav. suggests σύκου σύκῳ, cf. Herodas vi. 60 ⁹ mss
 also and P προσαγόμεν. ¹⁰ so P or καθίστασθαι, cf. Lys.
 18. 10: mss also καθίσαι, -ίσασθαι ¹¹ ἀναθλιβόμενος? cf.
 A.P. xii. 208: P omits ἅμα ¹² all mss and P place
 here the passage καὶ πλεισταῖς κτλ. which most modern
 editors transfer to xxi ¹³ Gale: mss δικαιολόγων

CHARACTERS V—VI

is one that will hail you a great way off and call you excellent fellow, and when he is done with admiring you, seize you with both hands and not let go till he have accompanied you some little way and asked you when he can see you, and then go his way with a compliment. When he is called to help settle a dispute, his desire is to please the opposite party as well as the friend he stands for, so that he may be thought impartial. He will tell strangers, too, that they are right and his fellow-countrymen wrong. Bidden to a feast, he has his host call the children, and they are no sooner come in than he declares them to be as like as figs to their father, and drawing them to him sets them beside him with a kiss, and plays with some of them, himself crying 'Wineskin, hatchet,'^a and suffers others to sleep on his lap in spite of the discomfort.

VI. WILFUL DISREPUTABLENESS

Wilful Disreputableness is a tolerance of the dishonourable in word and deed; and your Scallywag

^a These words were proverbial of lightness and heaviness, originally in water, as in modern Greek a child learning to swim floats like an *ἀσκή* or sinks like a *τσηκούρι*; this man, then, lifts a child saying *ἀσκή*s and drops it saying *πέλεκυς*—or the like; 'to try to sink an inflated skin' was a proverb for attempting the impossible, *Par. Gr.* ii. p. 311; inflated skins were used for crossing rivers, etc., *Xen. An.* iii. 5, *Plut. Thes.* xxiv.; according to Hesychius there was a weight called *πέλεκυς* = 6 (or 12) minae (*S. Koujeas, Herm.* xli. 480, where see fig. *Matz-Duhn. Ant. Denk. in Rom.* ii. 2331); cf. Aristotle and Diogenes' proffered figs, *μετεωρίσας ὡς τὰ παιδία*, *Diog. Laert.* v. 18.

² οἷος ὁμόσαι ταχύ, <ἐκὼν>¹ κακῶς ἀκοῦσαι, λοι-
 δορηθῆναι δυναμένοις,² τῷ ἥθει ἀγοραῖός τις καὶ
³ ἀνασσευρμένος καὶ παντοποιός· ἀμέλει δυνατὸς
 καὶ ὀρχεῖσθαι νήφων τὸν κόρδακα,³ καὶ προσω-
 πείον ἔχων ἐν κωμικῷ χορῷ περιάγειν ἐν τῷ
⁴ θεάτρῳ.⁴ καὶ ἐν θαύμασι δὲ τοὺς χαλκοὺς ἐκ-
 λέγειν καθ' ἕκαστον περιῶν⁵ καὶ μάχεσθαι τούτοις
 τοῖς τὸ σύμβολον φέρουσι⁶ καὶ προῖκα θεωρεῖν
⁵ ἀξιούσι. δεινὸς δὲ καὶ πανδοκεῦσαι καὶ πορνο-
 βοσκῆσαι καὶ τελωνῆσαι, καὶ μηδεμίαν αἰσχρὰν
 ἐργασίαν ἀποδοκιμάσαι, ἀλλὰ κηρύττειν, μα-
⁶ γειρεύειν, κυβεύειν· τὴν μητέρα μὴ τρέφειν,
 ἀπάγεσθαι κλοπῆς, τὸν κέραμον⁷ πλείω χρόνον
⁷ οἰκεῖν ἢ τὴν αὐτοῦ οἰκίαν. καὶ τούτων⁸ ἂν εἶναι
 δόξειε τῶν περιῶσταμένων τοὺς ὄχλους καὶ προσ-
 καλούντων, μεγάλη τῇ φωνῇ καὶ παρερρωγνία
 λοιδορουμένων καὶ διαλεγομένων πρὸς αὐτούς· καὶ
 οἱ μὲν μεταξὺ⁹ προσίασιν, οἱ δὲ ἀπίασιν πρὶν
 ἀκοῦσαι αὐτοῦ, ἀλλὰ τοῖς μὲν τὴν ἀρχήν, τοῖς
 δὲ συλλαβήν, τοῖς δὲ μέρος τοῦ πράγματος λέγει,
 οὐκ ἄλλως θεωρεῖσθαι ἀξιῶν τὴν ἀπόνοιαν αὐτοῦ
⁸ ἢ ὅταν ἢ παιγγυρίς. ἱκανὸς δὲ καὶ δίκας τὰς
 μὲν φεύγειν, τὰς δὲ διώκειν, τὰς δὲ ἐξόμνυσθαι,
 ταῖς δὲ παρεῖναι ἔχων ἐχῶν¹⁰ ἐν τῷ προκολπίῳ

¹ Herw., cf. Men. 614 K ² Foss, i.e. τοῖς δυν.; a
 parte. in the nom. (mss) cannot be right: or omit λοιδ. δυν.
 as gloss! ³ Sch. κόρδαξ εἶδος ὀρχήσεως αἰσχρᾶς καὶ

ἀπρεποῖς ⁴ περιάγειν ἐν θεάτρῳ (sic) only in M. introd.
 p. 24 ⁵ Needh. i.e. περιῶν: mss παριῶν ⁶ some mss

omit τοῖτοις ⁷ only M: others have the gloss δεσμωτήριον

⁸ Needh: mss τοῖτο δ', τοῦτ' ἂν ⁹ E: mss μεταξὺ οἱ μὲν

¹⁰ Sch. ἐχῶνος ἐστὶ σκεῦος χαλκοῦν τῆς δικαστικῆς τραπέζης, ἐν ᾧ
 τὰ γράμματα ἡγουν τὰς ψήφους ἀπετίθεσαν

CHARACTER VI

or Wilfully Disreputable man ^a is quick to pledge his name, tolerant of slander, abusive of the great,^b of a ne'er-do-weel, decency-be-damned, devil-may-care disposition. He is the man, I warrant you,^c to dance the cordax sober, and when he wears a mask in a comic chorus to twist it hind-part before in the face of the house.^d At a show he will go round collecting the pence from every man severally, and wrangle with such as bring the ticket and claim to look on for nothing. He will keep inns and brothels, he will farm the taxes ; crier, cook, dicing-house man,^e there's no trade so low but he'll follow it. He will turn his mother out of doors,^f be apprehended for larceny,^g spend longer time in the lock-up than in his own house. He would seem to be of those who gather crowds and abuse them and argue with them in a loud cracked voice, while some will come after he is begun and others go before he ends, this getting but the prologue, that the summing-up, the other a morsel of the theme itself, and no occasion reckoned so pat to his purpose as a fair.^h In the courts of law he is alike fitted to play plaintiff or defendant ; he may refuse his testimony on oath, or come to give it with a

^a Perverse? *cf.* E. A. Poe, *The Black Cat*. Abandoned?

^b Or, without emendation, 'able to be abused' (gloss ; *δύναμαι* with pass. inf. is very rare in classical Greek).

^c *Cf.* xiii. n. a.

^d *Cf.* *περιάγ. τὴν κεφαλὴν, τὸν τράχηλον, κτλ.* : or 'do the scene-shifting in his mask' ? *cf.* *περίακτοι*.

^e The context belies the usual meaning 'dice-player.'

^f Such people were classed by law as evil-livers and lost the right to speak in the Assembly, *cf.* Aesch. l. 28, Diog. l. i. 55.

^g *Cf.* Andoc. *Myst.* l. 74.

^h This sentence is perhaps an interpolation.

⁹ καὶ ὀρμαθοὺς γραμματείδων ἐν ταῖς χερσίν. οὐκ ἀποδοκιμάζειν δὲ ἀλλ' οὐδὲ πολλῶν ἀγοραίων στρατηγεῖν¹ καὶ εὐθὺς τούτοις δανείζειν καὶ τῆς δραχμῆς τόκον τρία ἡμιωβόλια τῆς ἡμέρας πράττεσθαι, καὶ ἐφοδεύειν τὰ μαγειρεῖα, τὰ ἰχθυοπώλια, τὰ ταριχοπώλια, καὶ τοὺς τόκους <τοὺς>² ἀπὸ τοῦ ἐμπολήματος εἰς τὴν γνάθον ἐκλέγειν.³

ΛΑΛΙΑΣ Ζ'

Ἡ δὲ λαλιά, εἴ τις αὐτὴν ὀρίζεσθαι βούλοιτο, εἶναι ἂν δόξειεν ἀκρασία τοῦ λόγου, ὃ δὲ λαλὸς ² τοιοῦτός τις, οἷος τῷ ἐντυγχάνοντι εἰπεῖν, ἂν ὅτιοῦν πρὸς αὐτὸν φθέγγηται, ὅτι οὐθὲν λέγει, καὶ ὅτι αὐτὸς πάντα οἶδεν, καὶ ὅτι ἂν ἀκούῃ ³ αὐτοῦ μαθήσεται· καὶ μεταξὺ δὲ ἀποκρινομένων ὑποβαλεῖν⁴ εἴπας· Σὺ μὴ⁵ ἐπιλάθῃ ὃ μέλλεις λέγειν, καὶ Εὐ γε ὅτι με ὑπέμνησας, καὶ Τὸ λαλεῖν ὡς χρήσιμόν που, καὶ Ὁ παρέλιπον, καὶ Ταχύ γε συνῆκας τὸ πρᾶγμα, καὶ Πάλαι σε παρετήρουν εἰ ἐπὶ τὸ αὐτὸ ἐμοὶ κατενεχθήσῃ· καὶ ἑτέρας ἀρχὰς⁶ τοιαύτας πορίσασθαι, ὥστε ⁴ μὴδ' ἀναπνεῦσαι τὸν ἐντυγχάνοντα· καὶ ὅταν γε τοὺς καθ' ἓνα ἀποκναίῃ,⁷ δεινὸς καὶ ἐπὶ τοὺς

¹ ἀποδοκιμάζειν Meier: mss -ωρ: ἀλλ' οὐδὲ E, cf. xxviii. 5 and Ar. Nub. 1395, Dem. 19. 37: mss οὐδ' ἀμα: Diels' ἀλλαντοπωλεῖν does not suit the sequel ² Nav.

³ LATE ADDITION: (10) ἐργῶδεις δὲ εἰσιν οἱ τὸ στόμα εὐλυτον ἔχοντες πρὸς λαιδορίαν καὶ φθεγγόμενοι μεγάλη τῇ φωνῇ, ὡς συνηχεῖν αὐτοῖς τὴν ἀγορὰν καὶ τὰ ἐργαστήρια ⁴ mss ὑποβάλλειν, ἐπιβ. (introd. p. 21): or ὑπολαβεῖν (old corr. ?) ⁵ mss also Εἶπας σὺ: μὴ ⁶ mss also ἀφορμὰς

⁷ old variant ἀπογυμνάσῃ (early corruption of the spelling ἀπογναίση?): Nav. ἀπογυμνάσῃ

CHARACTERS VI—VII

sealed box in his coat and bundles of documents ^a in his hands. Nor loath is he, neither, to play captain to much riff-raff of the market, lending them money the moment they ask it, and exacting three ha'pence a day usury on every shilling. And he makes his rounds of the cookshops, the fishmongers', the salters', and collects his share of their takings in his cheek.^b

VII. LOQUACITY

Loquacity, should you wish to define it, would seem to be an incontinence of speech; and the Loquacious man will say to any that meets him, if he but open his lips, 'You are wrong; I know all about it, and if you will listen to me you shall learn the truth.' And in the midst of the other's answer he whispers him ^c such words as these: 'Pray bethink you what you are about to say'; or 'I thank you for reminding me'; or 'There's nothing like a talk, is there?' or 'I forgot to say'; or 'You have not taken long to understand it'; or 'I had long expected you would come round to my way of thinking'; and provides himself other such openings, so that his friend can hardly get his breath. And when he has worn out ^d such as go singly, he

^a *i.e.* papyrus-rolls strung together.

^b The usual place for carrying *small* change, *cf.* Ar. *Eccl.* 818.

LATE ADDITION: Troublesome indeed are those who always have their tongue ready to let slip for abuse, and talk with loud voices; who make the market and the work-shops to ring with their words.

^c Or 'interrupts him with.'

^d Or perhaps 'disarmed.'

ἄθροους¹ συνεστηκότας πορευθῆναι καὶ φυγεῖν
 5 ποιῆσαι μεταξὺ χρηματίζοντας. καὶ εἰς τὰ διδα-
 σκαλεῖα δὲ καὶ εἰς τὰς παλαίστρας εἰσιὼν κωλύειν
 τοὺς παῖδας προμανθάνειν, τοσαῦτα καὶ προσ-
 6 λαλεῖν τοῖς παιδοτρίβαις καὶ διδασκάλοις. καὶ
 τοὺς ἀπιέναι φάσκοντας δεινὸς προπέμψαι καὶ
 7 ἀποκαταστήσαι εἰς τὴν οἰκίαν.² καὶ πυθόμενος
 τὰς ἐκκλησίας ἀπαγγέλλειν, προσδιηγῆσασθαι δὲ
 καὶ τήν ποτε³ γενομένην τοῖν ῥήτορον μάχην,⁴
 καὶ οὓς ποτε λόγους αὐτὸς εἶπας εὐδοκίμησεν⁵ ἐν
 8 τῷ δήμῳ· καὶ κατὰ τῶν πληθῶν γε ἅμα διηγού-
 μενος κατηγορίαν παρεμβαλεῖν, ὥστε τοὺς ἀκούον-
 τας ἥτοι ἐπιλαθέσθαι ἢ νυστάξαι ἢ μεταξὺ κατα-
 9 λιπόντας⁶ ἀπαλλάττεσθαι. καὶ συνδικάζων δὲ κω-
 λῦσαι κρίναι, καὶ συνθεωρῶν θεάσασθαι, καὶ συν-
 δειπνῶν φαγεῖν, λέγων ὅτι χαλεπὸν τῷ λαλῶ
 ἐστὶ σιωπᾶν, καὶ ὡς ἐν ὑγρῷ ἐστὶν ἡ γλῶττα,
 καὶ ὅτι οὐκ ἂν σιωπήσειεν οὐδ' εἰ τῶν χελιδόνων
 10 δόξειεν εἶναι λαλίστερος. καὶ σκωπτόμενος ὑπο-
 μείναι καὶ ὑπὸ τῶν αὐτοῦ παιδίων, ὅταν αὐτὸς
 ἥδη καθεύδειν βουλόμενος κελεύῃ, λεγόντων Τᾶτα,⁷
 λαλεῖν τι ἡμῖν, ὅπως ἂν ἡμᾶς ὕπνος τις⁸ λάβῃ.

¹ some mss insert καὶ, but Nav. compares Plat. *Lys.* init., Xen. *An.* vii. 4. 47

² mss also ἐκ τῆς οἰκίας (but cf. ἐκ κεκρομένης xxx. 11)

³ some mss τὴν ἐπ' Ἀριστοφάντος τότε (ποτε), incorporating gloss

⁴ Diels-Hottinger: mss τοῦ ῥήτορος μ. and add, after incorporation of gloss, καὶ τὴν Λακεδαιμονίοις (-ων) ἐπὶ (ἐπι) Λισινδῶρι, confusing the archon of 330 with the member of the Four Hundred: a real battle has no point here

⁵ arch. recorded variant εἶπεν εὐδοκίμησας

CHARACTER VII

is prone to march upon those who stand together in troops, and put them to flight in the midst of their business. It is a habit of his to go into the schools and wrestling-places and keep the children from learning their tasks, he talks so much to their teachers and trainers.^a And if you say you must go your ways, he loves to bear you company and see you to your doorstep. And when he has news of the meetings of Assembly he retails it, with the addition of an account of the famous battle of the orators,^b and the speeches he too was used to make there so greatly to his credit, all this interlarded with tirades against democracy, till his listeners forget what it is all about, or fall half-asleep, or get up and leave him to his talk. On a jury this man hinders your verdict, at the play your entertainment, at the table your eating, with the plea that it is hard for the talkative to hold his peace, or that the tongue grows in a wet soil, or he could not cease though he should outbabble the very swallows. And he is content to be the butt of his own children, who when it is late and he would fain be sleeping and bids them do likewise, cry ‘Talk to us, daddy, and then we shall go to sleep.’

^a For construction *cf.* Aleiphr. ii. 32. 3 (iii. 34).

^b Demosthenes and Aeschines in 330 B.C.

⁶ Herw. <λαλοῦντα> καταλ. ⁷ *E* (Ribb. τατᾶ, but *cf.* Herod. i. 60 τᾶταλίζειν): mss αὐτὸν ἢ. κ. βουλόμενον (βουλόμενον corr. to -να) κελ. λέγοντα ταῦτα: for omission of the second καθεύδειν *cf.* Dem. 54. 23 fin. ⁸ most mss omit τις, but (like ὅπως ἄν? and λαλεῖν) it may be baby-language.

ΛΟΓΟΠΟΙΙΑΣ Η'

Ἡ δὲ λογοποιία ἐστὶ σύνθεσις ψευδῶν λόγων καὶ πράξεων ὧν βούλεται ὁ λογοποιῶν, ὁ δὲ
 2 λογοποιὸς τοιοῦτός τις, οἷος ἀπαντήσας τῷ φίλῳ εὐθὺς καταβαλὼν τὸ ἦθος¹ καὶ μειδιάσας ἐρωτῆσαι· Πόθεν σὺ καὶ πῶς ἔχεις καὶ ἔχεις τι περὶ τοῦδε εἰπεῖν καινόν;² καὶ ὥς ἐπιβάλλων³ ἐρωτᾶν· Μὴ λέγεται τι καινότερον; καὶ μὴν
 3 ἀγαθὰ γέ ἐστι τὰ λεγόμενα· καὶ οὐκ ἔασας ἀποκρίνασθαι εἰπεῖν· Τί λέγεις; οὐδὲν ἀκήκοας;
 4 δοκῶ μοί σε εὐωχήσειν καινῶν λόγων· καὶ ἔστιν αὐτῷ ἢ στρατιώτης <τις>⁴ ἢ παῖς Ἀστείου τοῦ αὐλητοῦ ἢ Λύκων ὁ ἐργολάβος παραγεγονώς ἐξ αὐτῆς τῆς μάχης οὗ φησιν ἀκηκοέναι· αἱ μὲν οὖν ἀναφοραὶ τῶν λόγων τοιαυταί εἰσιν αὐτῷ⁵ ὧν οὐδεὶς ἂν ἔχοι ἐπιλαβέσθαι⁶· διηγεῖται δὲ τούτους φάσκων λέγειν ὥς Πολυπέρχων καὶ ὁ βασιλεὺς
 7 μάχην⁷ νενίκηκε καὶ Κάσανδρος ἐζώγρηται· καὶ ἂν εἶπη τις αὐτῷ· Σὺ δὲ ταῦτα πιστεύεις; γεγονέναι φησὶ⁸ τὸ πρᾶγμα· βοᾶσθαι γὰρ ἐν τῇ πόλει, καὶ τὸν λόγον ἐπεντείνειν, καὶ πάντας συμφωνεῖν, ταῦτά γὰρ λέγειν περὶ τῆς μάχης καὶ πολὺν τὸν
 8 ζῶμὸν γεγονέναι· εἶναι δ' ἑαυτῷ⁹ καὶ σημεῖον τὰ πρόσωπα τῶν ἐν τοῖς πράγμασιν, ὁρᾶν γὰρ αὐτῶν¹⁰ πάντων μεταβεβληκότα· λέγει δ' ὥς καὶ

¹ sc. τὸ ἐπὶ τοῦ προσώπου; cf. [Arist.] *Physiogr.* i. 805 b 2, and Eur. *Cycl.* 167 καταβαλλεῖν τὰς ὀφρῦς, Ar. *Uesp.* 655 χαλᾶν τὸ μετωπὸν, *Ach.* 1069 ἀνασπᾶν τὰς ὀφρῦς, *Amphis* 3. 305 M. ἐπαίρειν τὰς ὀφρῦς ² introd. p. 24 ³ mss -βαλὼν ⁴ E

⁵ most mss -τοῦ ⁶ Cas: mss -λαθέσθαι ⁷ mss also μάχη ⁸ cf. Men. *Lyr.* 79: most mss omit γεγονέναι, all have φήσκει ⁹ Diels: mss δὲ αὐτῷ ¹⁰ αὐτὸς τῶν? mss also αὐτὸν

CHARACTER VIII

VIII. NEWSMAKING

News-making is the putting together of fictitious sayings and doings at a man's own caprice ; and the Newsmaker is one that no sooner meets a friend than his face softens and he asks him with a smile ' Where do you come from ? How do you ? and Have you any news of this ? ' and throwing himself, so to speak, upon him ' Can there be any greater news ? ^a nay, and it is good news ' ; and without suffering him to answer, ' What ? ' cries he, ' have you heard nothing ? methinks I can give you a rare feast.' And it seems he has some soldier, or a servant of Asteius the flute-player's,^b or maybe Lycon the contractor, come straight from the battle-field, who has told him all about it. Thus his authorities are such as no man could lay hands on. Yet he recounts, with them for sponsors, how that Polyperchon and the King have won a battle, and Casander is taken.^c And if it be asked him ' Do you believe this ? ' he will reply that it is so indeed, 'tis common talk, and the report gains ground, and everyone says the same ; all agree about the battle, and the butchers' bill is very long ^d ; he can tell it from the faces of the Government, they are all so changed. Moreover, he has been told in secret that they are keeping in

^a Cf. Dem. *Phil.* i. 43. 10.

^b Flute-playing was usual at sacrifices on the field of battle as elsewhere (Nav.).

^c Introd. p. 5, and Index.

^d Lit. ' the broth has been plentiful.'

παρακήκοε παρὰ τούτοις κρυπτόμενόν τινα ἐν οἰκίᾳ
ἤδη πέμπτην ἡμέραν ἦκοντα ἐκ Μακεδονίας ὃς
9 πάντα ταῦτα εἶδε¹. καὶ ταῦθ' ἅπαντα² διεξιὼν
πῶς οἴεσθε πιθανῶς σχετλιάζων λέγει³. Δυστυχήs
Κάσανδρος· ὦ ταλαίπωρος· ἐνθυμῇ τὸ τῆς τύχης;
10 ἀλλ' οὖν ἰσχυρός <γε> γενόμενος⁴— καὶ Δεῖ δ'
αὐτὸν σὲ μόνον εἰδέναι· πᾶσι δὲ τοῖς ἐν τῇ πόλει
προσδεδράμηκε λέγων.⁵

ΑΝΑΙΣΧΥΝΤΙΑΣ Θ'

Ἡ δὲ ἀναισχυντία ἐστὶ μὲν, ὡς ὄρω λαβεῖν,
καταφρόνησις δόξης αἰσχροῦ ἔνεκα κέρδους, ὃ δὲ
2 ἀναισχυντος τοιοῦτος, οἷος πρῶτον μὲν ὄν ἀπο-
στερεῖ πρὸς τοῦτον ἀπελθὼν δανείζεσθαι· εἴτα
θύσας τοῖς θεοῖς αὐτὸς μὲν δειπνεῖν παρ' ἐτέρῳ,
3 τὰ δὲ κρέα ἀποτιθέει ἀλσι πάσας. καὶ ποι-
κεκλημένος,⁶ προσκαλεσάμενος τὸν ἀκόλουθον
δοῦναι ἀπὸ τῆς τραπέζης ἄρας κρέας καὶ ἄρτον,
καὶ εἰπεῖν ἀκούοντων πάντων· Εὐωχοῦ, Τίβειε.⁷

¹ mss also οἶδε

² mss πάντα, ταῦτα π., ταῦθ' ἅμα

³ E: M σχετλιάζων ἐπάγειν, others σχετλιάζει(ν) λέγων

⁴ E ⁵ LATE ADDITION: (11) τῶν τοιούτων ἀνθρώπων

τοιαῦτα τί ποτε βόλονται λογοποιοῦντες· οἱ γὰρ μόνον
ψεύδονται ἀλλὰ καὶ ἀλιτιτελῇ πλάττοισι (mss -λῶς ἀπ-
αλλαττ.). (12) πολλάκις γὰρ αὐτῶν οἱ μὲν ἐν τοῖς βυλανείοις
περιπατεῖς ποιοῦντες τὰ ἱμάτια ἀποβιβλήκασιν. οἱ δ' ἐν
τῇ στοᾷ πεύσασθαι καὶ ναυμαχίᾳ τικῶντες ἐρήμοις οἰκᾶς ὠφλή-
κασιν. (13) εἴσι δ' οἱ καὶ πόλεις τῷ (mss πλείστοι) λόγῳ
κατὰ κρατος αἰσχροῦ παρδειπνήσαν. (14) πάντῃ δὲ ταλαί-
πωρον αὐτῶν ἐστὶ τὸ ἐπιτήδεημα· ποῖα γὰρ (mss insert οἱ)
στοᾶ. πᾶν δὲ ἐργαστήριον, ποῖον δὲ μέρος τῆς ἀγορᾶς οἱ οἱ
(mss οἱ or omit) διημερεύουσιν ἀπαιδᾶν ποιοῦντες τοῖς ἀκούοντας·
(15) οὕτως καὶ καταπονέσει ταῖς ψευδολογίαις. ⁶ only in
M (ποι κεκλ.) ⁷ mss also τιμῆ. τιμώτατε. Sch. only in M
Τίβει δοῖλικόν ὄνομα ὡς καὶ Δρυῶν καὶ Γέτας καὶ τὰ τοιαῦτα

CHARACTERS VIII—IX

close hiding one that came four days ago out of Macedonia who has seen it all.^a While this long tale is telling, you cannot think how true to life are his cries of woe : ‘ Poor Casander ! unhappy man ! do you see how luck turns ? Well, he was a strong man once, and now—— ! ’ and he ends with saying, ‘ But mind you, this must go no further,’ albeit he has been running up to all the town to tell them of it.^b

IX. UNCONSCIONABLENESS

Unconscionableness, to define it, is a neglect of reputation for the sake of filthy lucre ; and he is unconscionable who, in the first place, goes off and borrows of a creditor he has already refused to pay.^c Next, when he sacrifices, he dines abroad, and lays by the meat of the victim in salt.^d When he is a man’s guest, he calls his lackey and takes and gives him bread and meat from the table, and says in the hearing of the whole company ‘ Fall you to and

^a Or, ‘ knows everything.’

^b LATE ADDITION : It is a marvel to me what object such men can have in making their news. They not merely tell lies, but forge tales that bring them no profit. For oftentimes have they lost their cloaks gathering crowds at the baths, or been cast in their suits-at-law by default a-winning battles by land or sea in the Porch, or it may be have missed their dinner taking cities by assault of word. Their manner of life is hard indeed ; for what porch is there, or workshop, or part of the market-place which they do not haunt day in day out, to the utter undoing of their hearers, so do they weary them with their lying tales ?

^c (*cf.* ἀδικεῖ = he has wronged ; *Nav.* compares *Xen. An.* vii. 6. 9, *Isocr.* 18. 53 ; for ἀπελθὼν *cf.* *Diog.* I. vi. 46.

^d Instead of feasting his friends on it ; *cf.* *Men.* 518. 3 K.

4 καὶ ὀψωνῶν δὲ ὑπομιμνήσκειν τὸν κρεωπώλην εἴ
 τι χρήσιμος αὐτῷ γέγονε, καὶ ἐστηκὼς πρὸς τῷ
 σταθμῷ μαλίστα μὲν κρέας, εἰ δὲ μὴ, ὅστουν εἰς
 τὸν ζυγὸν¹ ἐμβαλεῖν, καὶ ἐὰν μὲν λάθῃ,² εἰ δὲ μὴ,
 ἀρπάσας ἀπὸ τῆς τραπέζης χολίκιον ἅμα γελῶν
 5 ἀπαλλάττεσθαι. καὶ ξένοις δὲ αὐτοῦ θέαν ἀγοράσας
 μὴ δοῦς τὸ μέρος θεωρεῖν, ἄγειν δὲ καὶ τοὺς
 6 υἱεῖς εἰς τὴν ὑστεραίαν καὶ τὸν παιδαγωγόν. καὶ
 ὅσα ἐωνημένος ἄξιά τις φέρει, μεταδοῦναι κελεῦσαι
 7 καὶ αὐτῷ. καὶ ἐπὶ τὴν ἀλλοτρίαν οἰκίαν ἐλθὼν
 δανείζεσθαι κριθάς, ποτὲ δὲ ἄχυρον,³ καὶ ταῦτα
 τοὺς χρήσαντας⁴ ἀναγκάσαι ἀποφέρειν πρὸς αὐτούς.⁵
 8 δεινὸς δὲ καὶ πρὸς τὰ χαλκεῖα τὰ ἐν τῷ βαλανεῖῳ
 προσελθὼν καὶ βάψας ἀρύταιναν <βία>⁶ βοῶντος
 τοῦ βαλανέως αὐτὸς αὐτοῦ καταχέασθαι, καὶ
 εἰπεῖν ὅτι Λέλουμαι, ἀπιών, κᾶκείνου⁷ οὐδεμίᾳ
 σοι χάρις.

ΜΙΚΡΟΛΟΓΙΑΣ Ι'

"Ἔστι δὲ ἡ μικρολογία φειδωλία τοῦ διαφόρου
 ὑπὲρ τὸν καιρόν, ὃ δὲ μικρολόγος τοιοῦτός τις,
 2 οἷος ἐν τῷ μηνὶ ἡμιωβόλιον ἀπαιτεῖν ἐλθὼν⁸ ἐπὶ
 3 τὴν οἰκίαν. καὶ συσσιτῶν⁹ ἀριθμεῖν τε πόσας¹⁰

¹ masc. in this sense: mss also ζυγῶν, but with ἐμβαλεῖν this could only be taken as *into* not *for* his broth ² old var. ? : most mss λάβῃ, but *cf.* the reverse ἐπιλαθεσθαι viii. 4 :

mss add εἰ ἔχει ³ mss also ἄχυρα; for omission of the *win*-clause *cf.* Plat. *Theat.* 101 b. Andoc. I. 105 ⁴ Μ

τοὺς χρῶντας : others χρῆσ. ⁵ Ε : mss αὐτὸν ⁶ Ε

⁷ Λέλουμαι Herw., κᾶκείνου Ε : mss Λέλουται ἀπ. κακεῖ; *cf.* Ar. *Pax* 1103 ⁸ most mss omit ⁹ introd. p. 29

¹⁰ varied order in mss, τε (τὰς or omit) κῶλικας πόσας (ὅπως Ambr. P. introd. p. 29), πόσας κῶλ., shows that κῶλικας was in marg. arch. (gloss, *cf.* xiii. 4)

CHARACTERS IX—X

welcome, Tibeius.' Buying meat he will remind the butcher of any good turn he has done him, and as he stands by the balance, throw into the scale a piece of meat or, failing that, a bone ;^a which doing if he be not seen, well and good ; else, he will snatch a bit of tripe from the counter and away laughing. He takes places for foreign friends of his to see the play, and then sees it himself without paying his scot, and even takes his children the next day and their tutor to boot.^b One that carries home something he has bought a bargain is bidden share it with him ; and he will go to a neighbour's to borrow to-day barley, to-morrow bran, and make the lender fetch it when he pays it back. He loves also to go up to the cauldrons at the baths, and dipping the ladle despite the cries of the bathing-man, do his own drenching, and exclaim as he runs off, 'I've had my bath, and no thanks to you for that !'

X. PENURIOUSNESS

Penuriousness is an excessive economy of expenditure ; and the Penurious man is he that will come to a man's house ere the month run out for a farthings-worth of usury ; and at the club mess will reckon

^a *i.e.* after the weighing, and before the meat is lifted from the scale-pan.

^b Apparently he takes a 'block,' say, of twelve seats, and makes it do for thirteen the first day, and for even more the second.

ἕκαστος πέπωκε, καὶ ἀπάρχεσθαι ἐλάχιστον τῇ
 4 Ἀρτέμιδι τῶν συνδειπνούντων. καὶ ὅσα μικροῦ
 τις πριάμενος λογίζεται <αὐτῷ, ἀποδοκιμάσαι
 τοῖς ἀλλότρια δαπανῶσι>¹ πάντα φάσκων <ὦντα>²
 εἶναι. καὶ οἰκετοῦ χύτραν ἔτην³ ἢ λοπάδα κατ-
 6 άξαντος εἰσπράξαι ἀπὸ τῶν ἐπιτηδείων. καὶ τῆς
 γυναικὸς ἐκβαλούσης⁴ τρίχαλκον οἶος μεταφέρειν
 τὰ σκεύη καὶ τὰς κλῖνας καὶ τὰς κιβωτοὺς καὶ
 7 διφᾶν τὰ καλύμματα. καὶ ἐάν τι πωλῇ, τοσούτου
 8 ἀποδόσθαι ὥστε μὴ λυσιτελεῖν τῷ πριαμένῳ. καὶ
 οὐκ ἂν ἑᾶσαι οὔτε συκοτραγῆσαι ἐκ τοῦ αὐτοῦ
 κήπου,⁵ οὔτε διὰ τοῦ αὐτοῦ ἀγροῦ πορευθῆναι,
 οὔτε⁶ ἐλαίαν ἢ φοῖνικα τῶν χάμαι πεπτωκότων⁷
 9 ἀνελέσθαι. καὶ τοὺς ὅρους δ' ἐπισκοπεῖσθαι ὅση-
 10 μέραι εἰ διαμένουσιν οἱ αὐτοί. δεινὸς δὲ καὶ
 11 ὑπερημερίαν πρᾶξαι καὶ τόκον τόκου· καὶ ἐστιῶν
 12 δημότας μικρὰ τὰ κρέα κόψας παραθεῖναι· καὶ
 13 ὀψωνῶν μηδὲν πριάμενος εἰσελθεῖν· καὶ ἀπ-
 αγορεῦσαι τῇ γυναικὶ μήτε ἄλας χρηινύειν⁸ μήτε
 ἐλλύχνιον μήτε κύμινον μήτε ὀρίγανον μήτε ὀλὰς⁹
 μήτε στέμματα μήτε θυηλήματα, ἀλλὰ λέγειν ὅτι
 14 τὰ μικρὰ ταῦτα πολλὰ ἐστι τοῦ ἐνιαυτοῦ. καὶ
 τὸ ὅλον δὲ τῶν μικρολόγων καὶ τὰς ἀργυροθήκας

¹ *E*, e.g. (introd. p. 21)² Unger³ *E*, cf. περυσινον *Ar. Ran.* 986: mss (AB and Ambr. P) εἶναι or omi⁴ old var. ἀποβ. but cf. *Ar. Thesm.* 181⁵ mss also σκοποῦ⁶ perhaps εἰ μὴ ἐφ' ᾧ, καὶ δὲ *E*; cf. *M* καὶ δὲ εἰν δια τοῦ αὐτοῦ ἀγροῦ πορευέσθαι ἐφ' ᾧ καὶ συκοτραγῆσαι τις⁷ mss also κειμένων, whence Cob. χαμαιπετῶν (χ. unaccented in some mss)⁸ Foss: mss χρων.⁹ only *M*, others οἶλας

CHARACTER X

how many cups each has drunk, and of all the company offer the leanest firstlings to Artemis.^a When one that has struck him a bargain comes to the reckoning with him, he rejects what he has bought him, saying that you can afford anything with other people's money.^b And if a servant of his break a year-old pot or dish he will subtract the price of it from his food. Should his wife drop a half-farthing, he is one that will shift pots, pans, cupboards, and beds, and rummage the curtains^c; and should he have aught for sale, sell it for so great a price that the buyer will make nothing by it. No man may take a fig from his garden, nor pass through his land, nor pick up a wind-fallen olive or date^d; and his landmarks are visited every day in the year to make sure they remain as they were. This man is given to distraining for a debt and exacting usury upon usury; to setting small slices of meat before his fellow-parishioners; to returning empty-handed when he goes a-marketing; and will forbid his wife to lend a neighbour salt, or a lampwick, or aniseed, or marjoram, or barley-groats, or garlands, or incense, 'for these little things,' says he 'come to so much in the year.' In fine^e you may see the money-

^a The club must have been an association under the patronage of Artemis, 'Ἀρτεμισισταί, probably for hunting purposes, *cf.* *C.I.A.* iv. 2. 1334 B (Holland).

^b *i.e.* as principal he rejects a bargain struck in his behalf by a subordinate; but the reading is uncertain.

^c Or, 'search between the floor-boards' (of the women's apartment, often upstairs), Studniczka.

^d Or perhaps 'pass through his land except on condition that he will not pick up'; dates are the more in point because dates do not ripen well in Greece; *cf.* Xen. *An.* ii. 3. 15, Paus. ix. 19. 8.

^e The remainder is perhaps an addition by another hand.

ἔστιν ἰδεῖν εὐρωτίωσας καὶ τὰς κλείς ἰωμένας,
καὶ αὐτοὺς δὲ φοροῦντας ἐλάττω τῶν μηρῶν¹ τὰ
ἱμάτια, καὶ ἐκ ληκυθίων μικρῶν πάνυ ἀλειφο-
μένους, καὶ ἐν χρῶ κειρομένους, καὶ τὸ μέσον τῆς
ἡμέρας ὑπολνομένους,² καὶ πρὸς τοὺς γναφεῖς δια-
τεινομένους ὅπως τὸ ἱμάτιον αὐτοῖς ἔξει πολλήν
<τὴν> γῆν, ἵνα μὴ ῥυπαίνεται ταχύ.

ΒΔΕΛΥΡΙΑΣ ΙΑ'

Οὐ χαλεπὸν δέ ἐστι τὴν βδελυρίαν διορίσασθαι.
² ἔστι γὰρ παιδιὰ ἐπιφανῆς καὶ ἐπονείδιστος, ὁ δὲ
βδελυρὸς τοιοῦτος, οἷος ἀπαντήσας³ γυναιξὶν
³ ἐλευθέραις ἀνασυράμενος δεῖξαι τὸ αἰδοῖον· καὶ
ἐν θεάτρῳ κροτεῖν ὅταν οἱ ἄλλοι παύωνται, καὶ
συρίττειν οὓς ἡδέως θεωροῦσιν οἱ λοιποί· καὶ
ὅταν σιωπήσῃ τὸ θέατρον ἀνακύψας ἐρυγεῖν, ἵνα
⁴ τοὺς καθημένους ποιήσῃ μεταστραφῆναι. καὶ πλη-
θούσης τῆς ἀγορᾶς προσελθὼν πρὸς τὰ κάρνα ἢ
τὰ μῆλα⁴ ἢ τὰ <ἄλλα> ἀκρόδρυα⁵ ἐστηκὼς
τραγηματίζεσθαι ἅμα τῷ πωλοῦντι προσλαλῶν.
καὶ καλέσαι δὲ τῶν παρόντων⁶ ὀνομαστί τινα ᾧ
μὴ συνήθης ἐστί. καὶ σπεύδοντας δέ ποι' ὀρώων
⁶ περιμεῖναι κελεῦσαι.⁸ καὶ ἡττωμένῳ δὲ μεγάλην
δίκην ἀπιόντι ἀπὸ τοῦ δικαστηρίου προσελθεῖν
⁷ καὶ συνησθῆναι. καὶ ὀψωνεῖν ἑαυτῷ⁹ καὶ αὐλη-

¹ mss also μικρῶν and μετρῶν (μετρίων?)

ὑποδοιμένους (Ambr. P ὑποδύμενος)

³ some mss ὑπ. (from

marg. arch., whence M ὑποδεικνύειν below)

⁴ mss also

μήρτα ⁵ as ἀκρ. either includes all fruit or means nuts as

CHARACTERS X—XI

chests of the penurious covered in mould and their keys in rust, themselves wearing coats short of their thighs. You may see them anoint themselves from tiny oil-flasks, go close-shorn, put off their shoes at midday, and charge the fuller to give their coat plenty of earth so that it may stay the longer clean.

XI. BUFFOONERY

It is not hard to define Buffoonery ; it is a naked and objectionable sportiveness ; and the Buffoon is one that will lift his shirt in the presence of free-born women ; and at the theatre will applaud when others cease, hiss actors whom the rest of the audience approves, and raise his head and hiccup when the house is silent, so that he may make the spectators look round. You will find him standing at the time of full-market where they sell nuts or apples or other fruits, and eating of them while he talks to the seller. He will call by name one of the company with whom he is not well acquainted ; and should he see any man in a hurry, is sure to bid him wait. One that has lost a great suit he will accost on his way from court and give him his congratulations. He will do his own marketing and hire flute-

opposed to soft fruit, ὀπώρα, we must either read τὰ ἄλλα ἄκρ. or suppose τὰ κάρνα to be a gloss ⁶ mss also παριόντων ⁷ Cas: mss πον ⁸ some mss omit π. κ. (introd. p. 18) ⁹ Cas: mss ἐαυτὸν or αὐτὸν

8 τρίδας μισθοῦσθαι, καὶ δεικνύειν δὲ τοῖς ἀπαντῶσι
 9 τὰ ὠφωνημένα καὶ παρακαλεῖν Ἐπὶ ταῦτα,¹ καὶ
 10 διηγείσθαι προστάς² πρὸς κουρεῖον ἢ μυροπώλιον
 11 ὅτι μεθύσκεσθαι μέλλει.³ καὶ ἐξ ὀριυθοσκοποῦ τῆς
 12 μητρὸς εἰσελθούσης⁴ βλασφήμησαι· καὶ εὐχομένων
 καὶ σπενδόντων ἐκβαλεῖν⁵ τὸ ποτήριον καὶ γελάσαι
 ὥσπερ ἀστεῖόν τι⁶ πεποιηκώς· καὶ αὐλούμενος δὲ
 κροτεῖν ταῖς χερσὶ μόνος τῶν ἄλλων, καὶ συν-
 τερετίζειν καὶ ἐπιτιμᾶν τῇ αὐλητρίδι ὅτι οὕτω
 12 ταχὺ παύσαιτο⁷· καὶ ἀποπτύσαι δὲ βουλόμενος,
 ὑπὲρ τῆς τραπέζης προσπτύσαι τῷ οἰνοχόῳ.

ΑΚΑΙΡΙΑΣ IB'

Ἡ μὲν οὖν ἀκαιρία ἐστὶν ἀπότευξις <καιροῦ>⁸
 λυπούσα τοὺς ἐντυγχάνοντας, ὁ δὲ ἀκαιρος τοιοῦ-
 2 τός τις, οἷος ἀσχολουμένῳ προσελθὼν ἀνα-
 3 κοινοῦσθαι· καὶ πρὸς τὴν αὐτοῦ ἐρωμένην κω-
 4 μάξειν πυρέττουσαν· καὶ δίκην ὠφληκότα ἐγγύης
 5 προσελθὼν κελεῦσαι αὐτὸν ἀναδέξασθαι· καὶ μαρ-
 τυρήσων παρεῖναι τοῦ πράγματος ἡδὴ κεκριμένου·
 6 καὶ κεκλημένος εἰς γάμους τοῦ γυναικείου γένους
 7 κατηγορεῖν· καὶ ἐκ μακρᾶς ὁδοῦ ἦκοντας⁹ ἄρτι
 8 παρακαλεῖν εἰς περίπατον· δεινὸς δὲ καὶ προσ-

¹ the use of ταῖτα rather than αἷτα suggests his actual words, cf. τὰ τῆν xxiii. jñ.: Nav. δαῖτα, cf. Xen. Cyr. iv. 2. 37, Plat. Phaedr. 247 b

² Fraenkel-Groeneboom: mss προστάς

³ here follows, in all mss but V, xxx. § 5 καὶ οἰνοπωλῶν—§ 16 λάβωσι; most editors transfer hither from xix. the following passage; for early misplacements see introd. pp. 17 ff. ⁴ mss εἰς (V εἰς ἐξ) ὀρν. and ἐξελθ. ⁵ Cas: mss ἐκβ. ⁶ Bernard, cf. Lys. 24. 18: mss ὡς τε ἀστὺν τι

⁷ Eberhard: V τί οὐ ταχὺ παύσαιτο, others αὐτὰ ταχὺ παύσαιμένη (emendation of mutilated text)

⁸ Schn: mss ἐπίτευξις (M ἐντ.) ⁹ mss also -τα

CHARACTERS XI—XII

players himself; he will show his friends the good things he has bought, and invite them then and there to 'come and eat this with me'; and will stand beside the shop of the barber or the perfumer, and tell the world that he is about to get drunk. He will use words of ill-omen when his mother returns from ^a the diviner's; and while the company is at their prayers and libations, will drop the cup and laugh as if he had done something clever. When he is listening to the fluteplayer he will be the only man present to beat time, and will whistle the air, and chide the girl for stopping so soon. And when he would spit something out, he spits it across the table at the butler.

XII. TACTLESSNESS

Now Tactlessness is a pain-giving failure to hit upon the right moment; and your Tactless man he that will accost a busy friend and ask his advice, or serenade his sweetheart when she is sick of a fever. He will go up to one that has gone bail and lost it, and pray him be his surety; and will come to bear witness ^b after the verdict is given. Should you bid him to a wedding, he will inveigh against womankind. Should you be but now returned from a long journey, he will invite you to a walk. He is given to bringing you one that

^a Or is gone out to.

^b Really to guarantee the correctness of his evidence when read by the clerk; it would have been taken at the preliminary proceedings (Nav.).

9 ἀγειν ὠνητήν· πλείω διδόντα ἤδη πεπρακότι· καὶ
 ἀκηκοότας καὶ μεμαθηκότας ἀνίστασθαι ἐξ
 10 ἀρχῆς διδάξων.¹ καὶ προθύμως² δὲ ἐπιμεληθῆναι
 ἃ μὴ βούλεται τις γενέσθαι αἰσχύνεται δὲ ἀπ-
 11 εἶπασθαι. καὶ θύοντας καὶ ἀναλίσκοντας³ ἥκειν
 12 τόκον ἀπαιτήσων. καὶ μαστιγουμένου οἰκέτου
 παρεστὼς διηγείσθαι ὅτι καὶ αὐτοῦ ποτε παῖς
 13 οὕτως πληγὰς λαβὼν ἀπήγξατο. καὶ παρὼν
 διαίτη συγκρούειν ἀμφοτέρων βουλομένων δια-
 14 λύεσθαι. καὶ ὀρχησόμενος⁴ ἄψασθαι ἐτέρου μη-
 δέπω μεθύοντος.

ΠΕΡΙΕΡΓΙΑΣ ΙΓ'

Ἀμέλει ἡ περιεργία δόξει εἶναι προσποιήσις
 τις λόγων καὶ πράξεων μετ' εὐνοίας, ὃ δὲ περί-
 2 εργος τοιοῦτός τις, οἷος ἐπαγγέλλεσθαι ἀναστὰς
 3 ἃ μὴ δυνησεται· καὶ ὁμολογουμένου τοῦ πράγ-
 ματος δικαίου εἶναι ἐνὶ τινι ἐνστάς⁵ ἐλεγχθῆναι.
 4 καὶ πλείω⁶ δὲ ἐπαναγκάσαι τὸν παῖδα κεράσαι
 ἢ ὅσα δύνανται οἱ παρόντες ἐκπιεῖν. καὶ διείρ-
 γειν τοὺς μαχομένους καὶ οὓς οὐ γινώσκει. καὶ
 6 ἀτραποῦ ἡγήσασθαι τὴν ὁδὸν καταλιπὼν,⁷ εἰτα
 7 μὴ δύνασθαι εὐρεῖν ἢ πορεύηται.⁸ καὶ τὸν

¹ Cor: mss -σκων ² Blaydes: mss -μος ³ introd.
 p. 14 ⁴ Cas: mss -άμενος ⁵ E: mss ἐνστάς, ἐν τινι
 στάς ⁶ sc. ποτήρια, cf. X. 3 ⁷ all mss but M omit τὴν
 ὁ. κ. (καταλιπεῖν c after πορεύεται), introd. p. 18 ⁸ -ηται
 only M: other mss -εται: mss οἱ (corr. to ἡ in marg. arch.,
 whence the variant ἡς for οὓς above)

^a A comparison of the uses of ἀμέλει by Plato, Xenophon, and the Comic poets shows that it introduces or

CHARACTERS XII—XIII

will pay more when your bargain is struck ; and to rising from his seat to tell a tale all afresh to such as have heard it before and know it well. He is forward to undertake for you what you would not have done but cannot well decline. If you are sacrificing and put to great expense, that is the day he chooses to come and demand his usury. At the flogging of your servant he will stand by and tell how a boy of his hanged himself after just such a flogging as this ; at an arbitration he will set the parties by the ears when both wish to be reconciled ; and when he would dance, lay hold of another who is not yet drunk.

XIII. OFFICIOUSNESS

Officiousness, of course,^a will seem to be a well-meaning over-assumption of responsibility in word or deed ; and the Officious man one that is like to stand up^b and promise to contribute what is beyond his means ; and to object to some one particular of a matter on all hands admitted just, and be refuted. He will make his butler mingle more wine than the company can drink up ; will part any that fight together even though he know them not ; will leave the high-road to show you a footpath and then

reinforces a reply or virtual reply, with some such meaning as 'Never fear,' 'Oh that's all right,' *cf.* Modern Greek *ἔρρωα σοῦ* ; in Luc. and [Arist.] it varies between 'for instance' and 'at any rate' (*cf.* *γούνη*) ; in T. the suppressed question is 'What is Officiousness, etc.?' At the beginning of a Char. it suggests 'I can easily answer that,' *cf.* xi. *init.* 'It is not hard to define Buffoonery' ; and later in a piece it repeats the same idea ; the notion that it means 'and moreover,' except perhaps in late writers, is a mistake.

^b Probably in the Assembly, *cf.* xxii. 5.

στρατηγὸν προσελθὼν ἐρωτῆσαι πότε μέλλει
 παρατάττεσθαι, καὶ τί μετὰ τὴν αὖριον παραγ-
 γελεί.¹ καὶ προσελθὼν τῷ πατρὶ εἰπεῖν ὅτι ἡ
 μήτηρ ἤδη καθεύδει ἐν τῷ δωματίῳ. καὶ
 ἀπαγορεύοντος τοῦ ἱατροῦ ὅπως μὴ δώσει οἶνον
 τῷ μαλακιζομένῳ,² φήσας βούλεσθαι διαπειρᾶν
 δοῦναι <καὶ> ἀνατροπίσαι³ τὸν κακῶς ἔχοντα.⁴
 καὶ γυναικὸς δὲ τελευτησάσης ἐπιγράψαι ἐπὶ
 τὸ μνήμα τοῦ τε ἀνδρὸς αὐτῆς καὶ τοῦ πατρὸς
 καὶ τῆς μητρὸς καὶ αὐτῆς τῆς γυναικὸς τοῦτομα καὶ
 ποδαπή ἐστι, καὶ προσεπιγράψαι ὅτι Οὗτοι πάντες
 χρηστοὶ ἦσαν. καὶ ὁμνῦναι μέλλων εἰπεῖν πρὸς
 τοὺς περιεστηκότας ὅτι Καὶ πρότερον πολλάκις
 ὁμώμοκα.

ΑΝΑΙΣΘΗΣΙΑΣ ΙΔ'

Ἔστι δὲ καὶ ἡ ἀναισθησία, ὡς ὄρω εἰπεῖν,
 βραδύτης ψυχῆς ἐν λόγοις καὶ πράξεσιν, ὃ δὲ
 ἀναίσθητος τοιοῦτός τις, οἷος λογισάμενος ταῖς
 ψήφοις καὶ κεφάλαιον ποιήσας ἐρωτᾶν τὸν παρα-
 κηήμενον Τί γίνεται; καὶ δίκην φεύγων καὶ
 ταύτην εἰσιέναι μέλλων ἐπιλαθόμενος εἰς ἀγρὸν
 πορεύεσθαι, καὶ θεωρῶν ἐν τῷ θεάτρῳ μόνος
 καταλείπεσθαι καθεύδων. καὶ πολλὰ φαγὼν τῆς
 νυκτὸς⁵ ἐπὶ θάκου ἀνίστασθαι⁶ <καὶ ἐπαιῶν
 νυστάξαι καὶ τὴν θύραν ἀλλογινοῦσας>⁷ ὑπὸ

¹ most mss παραγγελλεῖ² mss also καλλωπιζομένῳ³ *E. cf.* τροπίω: mss βολᾷ εἰς τὴν διαπειραν λαμβάνειν (*cf.* Diog. L. vii. 36) ἀνατροπίσαι⁴ these three words are⁵ mss add καὶ⁶ introd. p. 21:mss also ἐπὶ (ἀπὸ) θάκου; all mss ἀνίσταμενος (hence the interpolated καὶ): for ἀνιστ. ἐπὶ *cf.* Dem. lix. 34 (πρὸς): *cf.* also Ar. *Lys.* 1215⁷ *E e.g.* (introd. p. 21)

CHARACTERS XIII—XIV

lose his way. He is the man that goes up to the general and asks when he means to give battle, or what his orders ^a will be for the day after to-morrow ; and to his father and says that his mother is by this time asleep in their chamber. When a sick person is forbid wine by the physician, he says that he'll make an experiment, and giving it him puts the poor fellow on his beam-ends. He will inscribe on a woman's tombstone the names of her husband and both her parents as well as her own name and birth-place, adding ' All these were worthy people.' And when he goes to take his oath he remarks to the bystanders ' This is by no means the first oath I have taken.' ^b

XIV. STUPIDITY

Stupidity, to define it, is a slowness of mind in word and deed ; and the Stupid man he, that after he has cast up an account, will ask one that sits by what it comes to ; when a summons has been taken against him, forgets about it and goes out to his farm on the very day he is to appear ; when he goes to the play is left at the end fast asleep in an empty house. When after a hearty supper he has to get up in the night, he returns only half awake, and missing the right door is bitten by his neighbour's

^a Or the watchword, *cf.* Xen. i. 8. 15 f. (Nav.).

^b *Cf.* Men. *Pk.* 569 K.

6 κυνὸς τῆς τοῦ γείτονος δηχθῆναι. καὶ λαβὼν τι¹
 καὶ ἀποθεὶς αὐτὸς τοῦτο ζητεῖν καὶ μὴ δύνασθαι
 7 εὑρεῖν. καὶ ἀπαγγέλλοντός τινος αὐτῷ ὅτι τετε-
 λεύτηκέ τις αὐτοῦ τῶν φίλων, ἵνα παραγένηται,
 σκυθρωπάσας καὶ δακρύσας εἰπεῖν Ἀγαθῇ τύχῃ.
 8 δεινὸς δὲ καὶ ἀπολαμβάνων ἀργύριον ὀφειλόμενον
 9 μάρτυρας παραλαβεῖν· καὶ χειμῶνος ὄντος μάχε-
 10 σθαι τῷ παιδί ὅτι σικύους οὐκ ἠγόρασεν· καὶ τὰ
 παιδιά² παλαίειν ἀναγκάζων καὶ τροχάζειν εἰς κό-
 11 πους ἐμβάλλειν.³ καὶ ἐν ἀγρῷ αὐτοῖς φακῆν ἔψων
 δις ἄλλας εἰς τὴν χύτραν ἐμβαλὼν ἄβρωτον ποιῆσαι·
 12 καὶ ὕοντος τοῦ Διὸς εἰπεῖν Ἡδύ γε τῶν ἄστρον
 ὄζει, ὅτε δὴ οἱ ἄλλοι λέγουσι τῆς γῆς⁴. καὶ λέγοντός
 13 τινος Πόσους οἶε κατὰ τὰς ἱερὰς πύλας ἐξενηνέχ-
 θαι⁵ νεκρούς; πρὸς τοῦτον εἰπεῖν Ὅσοι ἐμοὶ καὶ σοὶ
 γένοιντο.

ΑΥΘΑΔΕΙΑΣ ΙΕ'

Ἡ δὲ αὐθάδειά ἐστιν ἀπήνεια ὁμιλίας ἐν λόγοις,⁶
 2 ὁ δὲ αὐθάδης τοιοῦτός τις, οἷος ἐρωτηθεὶς Ὁ
 δεῖνα ποῦ ἐστιν; εἰπεῖν Πράγματά μοι μὴ
 3 ἀράρεχε· καὶ προσαγορευθεὶς μὴ ἀντιπροσειπεῖν·
 4 καὶ πωλῶν τι μὴ λέγειν τοῖς ὠνουμένοις πόσου
 5 ἂν ἀποδοῖτο, ἀλλ' ἐρωτᾶν τί εὐρίσκει· καὶ τοῖς
 τιμῶσι καὶ πέμπουσιν εἰς τὰς ἐορτὰς εἰπεῖν ὅτι
 6 οὐκ ἂν γένοιτο διδόμενα.⁷ καὶ οὐκ ἔχει⁸ συγ-

¹ only in M and Ambr. E and I
(gloss. cf. xix. 5, xx. 5)

² mss add ἐαυτοῦ

³ mss also κόπον ἐμβαλεῖν

⁴ ὄζει Cor., ὅτε Jebb, τῆς γῆς Schw: mss νομίζει (corr. of νόζει?) ὅτι and πίσεως (πήσεως): mss δὴ καὶ οἱ, δὴ καὶ, δὴ οἱ

⁵ mss also ἐξενηχθῆναι

⁶ καὶ πράξεσιν, Herw.

⁷ <προίκα τὰ> διδ. Nav.

⁸ mss ἔχων

CHARACTERS XIV—XV

dog.^a If he receive a gift and put it away with his own hands, he cannot find it when he seeks it. If he be told of a friend's death so that he may come to the house,^b his face falls, tears come to his eyes, and he says 'Good luck to him!' He is given to calling witnesses to the repayment of money he has lent; to quarrelling with his man for not buying cucumbers in the winter; to making his children wrestle and run till they are tired out. When he boils his men's lentil-broth at the farm, he puts salt in the pot twice over and makes it uneatable. When it rains he remarks 'What a sweet smell from the sky!' whereas others say 'from the ground.' And when you ask him 'How many funerals do you think have passed the Sacred Gate?' he replies 'I only wish you and I had so many.'

XV. SURLINESS

Surliness is a harshness of behaviour in words; and the Surly man, when you ask him 'Where is so-and-so?' is like to reply 'Don't bother me'; and is often mum when you wish him good-day. If he be selling to you, he will ask what you will give,^c instead of naming his price. Any that give him^d complimentary gifts at feast-tide are told that they don't do that for nothing; and there is no pardon for

^a Emendation doubtful.

^b For the ceremonial *πρόθεσις* or laying-out.

^c *Lit.* what it is worth (to you). ^d *Not necessarily* send.

γινώμην οὔτε τῷ ἀπώσαντι αὐτὸν ἀκουσίως οὔτε τῷ
 7 ἄρσαντι¹ οὔτε τῷ ἔμβαντι. καὶ φίλῳ δὲ ἔρανον
 κελεύσαντι εἰσενεγκεῖν εἰπὼν ὅτι οὐκ ἂν δοίη,
 ὕστερον ἦκειν φέρων καὶ λέγειν ὅτι ἀπόλλυσι
 8 καὶ τοῦτο τὸ ἀργύριον. καὶ προσπταίσας ἐν τῇ
 9 ὁδῷ δεινὸς καταράσασθαι τῷ λίθῳ. καὶ ἀνα-
 10 μείναι οὐκ ἂν ὑπομείναι² πολὺν χρόνον οὐθένα·
 καὶ οὔτε ᾄσαι οὔτε ῥῆσιν εἰπεῖν οὔτε ὀρχήσασθαι
 11 ἂν ἐθέλῃσαι.³ δεινὸς δὲ καὶ τοῖς θεοῖς μὴ
 ἐπεύχεσθαι.⁴

ΔΕΙΣΙΔΑΙΜΟΝΙΑΣ ΙΣ⁵

Ἀμέλει ἢ δεισιδαιμονία δόξειεν ἂν εἶναι δειλία
 1 τις⁶ πρὸς τὸ δαιμόνιον, ὃ δὲ δεισιδαίμων τοιοῦτός
 τις, οἷος ἐπ' Ἑννεακρούνου⁷ ἀπονιψάμενος τὰς
 χεῖρας καὶ περιρρανάμενος, ἀπὸ ἱεροῦ δάφνης⁸ εἰς
 τὸ στόμα λαβὼν, οὕτω τὴν ἡμέραν περιπατεῖν.
 2 καὶ τὴν ὁδὸν ἐὰν ὑπερδράμῃ⁹ γαλῇ, μὴ πρότερον

¹ Groeneboom, cf. Sen. Ben. vi. 9. 1 (ἀπώσαντι sugg. E); mss ὤσαντι
² E: mss ὑπομείναι
³ E: mss ἠθέλησε(ν),
⁴ some mss add τέλος τῶν τοῦ Θεοφράστου
 Χαρακτήρων· ἀλλ' ἐστίν, ὃ Θεοφράστε, χαλεπὸν καθαρὸς
 τῶν τοιούτων ἰδεῖν ἐν τῷ βίῳ καὶ τῆς ἐν τοιούτοις κακίας ὁλως
 ἀφελσθηκότας. εἰ μὴ γὰρ τὰ πάντα δοκοῖη τις εἶναι κακός, τοῖς γοῖν
 πλείοσι τοῦ χόρου τῶν ἀρίστων ἐξέωσται. ἢ τοίνυν σοὶ πειθομένοις
 ἡμᾶς τὰς ἀπαντων ὄψεις φιλάττεσθαι δεῖ, ἢ κοινωνοῦντας καὶ λογῶν
 καὶ πράξεων, τὴν ἐκάστον γνώμην (mss also μνήμην) μιμείσθαι.
 ἀλλ' οὔτω μὲν κακίας ἐσμός καὶ ἀρετῆς ἀλλοτριώσις ἐπεται, ἐκείνως
 (mss -νους) δὲ ἡ μισανθρωπία καὶ τὸ τοῦ Τιμωτος ἐγκλημα. ταύτη

CHARACTERS XV—XVI

such as unwittingly thrust him aside, bespatter him,^a or tread on his toe. When a friend asks him the help of a subscription, it is certain he will first say he won't give it, and thereafter bring it saying 'Here's more good money gone!' He is prone, also, to curse the stone he stumbles over in the road. He will not abide to be kept long waiting; he always refuses to sing, recite, or dance.^b He is apt, also, not to pray to the Gods.^c

XVI. SUPERSTITIOUSNESS

Superstitiousness, I need hardly say, would seem to be a sort of cowardice with respect to the divine^d; and your Superstitious man such as will not sally forth for the day till he have washed his hands and sprinkled himself at the Nine Springs,^e and put a bit of bay-leaf from a temple in his mouth. And if a cat cross his path he will not proceed on his way

^a Or perhaps squeeze him (in a crowd). ^b After supper.

^c i.e. refuse to pray: or, regarding μή as a Christian interpolation, he is apt to curse even the Gods (cf. § 1).

^d Or spiritual.

^e Or at three springs.

τοι καὶ χαλεπὸν ἐλέσθαι τὸ κρεῖττον καὶ δεινὸς ἐκατέρωθεν ὀλισθος

⁵ Title in V: ἀπὸ τῶν τοῦ Θεοφράστου χαρακτήρων 15'. χαρακτήρ δεισιδαιμονίας ⁶ only M ⁷ E, cf. Isocr. *Antid.* 287: or

ἐπὶ γ' κρουῶν, cf. xxviii. 4 and Men. *Phasm.* 55; for ἐπὶ rather than ἀπὸ see § 12: V ἐπιχρωῶν (others omit), corruption of ἐπ' θ' κρηνῶν, from ἐπ' θ' κρούον, or of ἐπὶ γ' κρουῶν; for confusion of η and ω cf. ἀλφίτην below ⁸ comma E (so Nav.);

δάφνης partit. gen.: V -νην

⁹ Pauw: mss περιδ., παραδ.

πορευθῆναι ἕως διεξέλθῃ τις ἢ λίθους τρεῖς ὑπὲρ
 5 τῆς ὁδοῦ διαβάλλῃ.¹ καὶ ἐὰν ἴδῃ ὄφιν ἐν τῇ οἰκίᾳ,
 ἐὰν <μὲν> παρείαν, Σαβάζιον² καλεῖν, ἐὰν δὲ ἱερόν,
 5 ἐνταῦθα ἡρώον εὐθύς³ ἰδρύσασθαι. καὶ τῶν λιπα-
 ρῶν λίθων τῶν ἐν ταῖς τριόδοις παριῶν ἐκ τῆς
 ληκύθου ἔλαιον καταχεῖν καὶ ἐπὶ γόνατα πεσῶν
 6 καὶ προσκυνήσας ἀπαλλάττεσθαι. καὶ ἐὰν μῦς
 θύλακον ἀλφίτων⁴ διαφάγῃ, πρὸς τὸν ἐξηγητὴν ἐλθὼν
 ἐρωτᾷν τί χρὴ ποιεῖν, καὶ ἐὰν ἀποκρίνηται αὐτῷ
 7 ἐκδοῦναι τῷ σκυτοδέψῃ ἐπιρράβῃ, μὴ προσέχειν
 τούτοις ἀλλ' ἀποτροπαίοις⁵ ἐκλύσασθαι. καὶ
 πυκνὰ δὲ τὴν οἰκίαν καθάραι⁶ δεινὸς Ἑκάτης
 8 φάσκων ἐπαγωγὴν γεγονέναι· κἂν γλαῦκες βαδί-
 ζοντος αὐτοῦ <ἀνακράγωσι>,⁷ ταραττεσθαι καὶ
 9 εἴπας Ἀθηνᾶ κρείττων παρελθεῖν οὕτω. καὶ οὕτε
 ἐπιβῆναι μνήματι οὐτ' ἐπὶ νεκρὸν οὐτ' ἐπὶ λεχῶ
 ἐλθεῖν ἐθελῆσαι, ἀλλὰ τὸ μὴ μαιίνεσθαι συμφέρον
 10 αὐτῷ φῆσαι εἶναι. καὶ ταῖς τετράσι δὲ καὶ ταῖς
 ἐβδομάσι⁸ τῶν ἡμερῶν⁹ προστάξας οἶνον ἔψειν τοῖς
 ἔνδον, ἐξελθὼν ἀγοράσαι μυρσίνας, λιβανωτόν,
 πίνακα,¹⁰ καὶ εἰσελθὼν εἴσω <διατελέσαι ἐπιθύων

¹ Sylb: mss -λάβῃ

others omit ἐὰν παρ.—ἐὰν δὲ

² V Σαβάδιον, but cf. xxvii. 8;

³ Düb: V ἱερώον (from above) εὐθ.; others omit (introd. p. 28)

⁴ V ἀλφίτην, cf. p. 79 n. 7

⁵ Wyt: mss -πεῖς

⁶ V καθάραι, others καθαριεῖν

⁷ Foss, cf. Men. 534. 1 K; or <κα(κ)-καβίζωσι> βαδ. αὐτ. (Cob. κακκ. παριόντος), Ar. Lys. 760

⁸ Im. -μαῖς: M ζι'

⁹ E: M ἡμερῶν (without τῶν), others omit

¹⁰ λιβανωτόν Foss: V -ωτῶν, others omit ἐθελῆσαι—ἡμέραν: for πίνακες or πινακία (which might be read here) with myrtle and taenia cf. Boetticher, *Baumcultus* fig. 2; it is a serious objection to Foss's πόπανα (cf. Men. 129 K, Sch. Ar. *Plut.* 1126) that these would be made at home, cf. Ar. *Ran.* 507

CHARACTER XVI

till someone else be gone by, or he have cast three stones across the street. Should he espy a snake in his house, if it be one of the red sort he will call upon Sabazius, if of the sacred, build a shrine then and there. When he passes one of the smooth stones set up at crossroads he anoints it with oil from his flask, and will not go his ways till he have knelt down and worshipped it.^a If a mouse gnaw a bag of his meal, he will off to the wizard's^b and ask what he must do, and if the answer be 'send it to the cobbler's to be patched,' he neglects the advice and frees himself of the ill by rites of aversion. He is for ever purifying his house on the plea that Hecate has been drawn thither.^c Should owls hoot when he is abroad, he is much put about, and will not on his way till he have cried 'Athena forbend!' Set foot on a tomb he will not, nor come nigh a dead body nor a woman in childbed; he must keep himself unpolluted. On the fourth^d and seventh^e days of every month he has wine mulled for his household, and goes out to buy myrtle-boughs, frankincense, and a holy picture,^f and then returning spends the livelong day doing sacrifice to the

^a Cf. Diog. L. vi. 37.

^b Or the (official) diviner's.

^c Cf. Hesych. ὠπωτῆρε, Diog. L. vi. 74.

^d Cf. Ath. xiv. 659 d=Men. 292 K, 320 K.

^e Or twenty-fourth (sc. φθίνοντος, which Im. inserts, needlessly, cf. Dem. xlii. 1); the 4th was Hermes' day, the 7th Apollo's, cf. Sch. Ar. Plut. 1126, but Apollo does not seem in point (see below), so Im. compares Hes. Op. 797.

^f Or holy pictures (of the Hermaphrodites? hung on the myrtle-boughs).

καὶ>¹ στεφανῶν τοὺς Ἑρμαφροδίτους ὅλην τὴν
 11 ἡμέραν. καὶ ὅταν ἐνύπνιον ἴδῃ, πορεύεσθαι πρὸς
 τοὺς ὄνειροκρίτας, πρὸς τοὺς μάντις, πρὸς τοὺς
 ὀρνιθοσκόπους, ἐρωτήσων τίνι θεῶν ἢ θεᾶ² προσ-
 12 εὔχεσθαι δεῖ.³ καὶ τελεσθησόμενος πρὸς τοὺς
 Ὀρφεοτελεστάς κατὰ μῆνα πορεύεσθαι μετὰ τῆς
 γυναικός, ἐὰν δὲ μὴ σχολάζῃ ἢ γυνή, μετὰ τῆς
 13 τίτθης καὶ τῶν παιδιῶν. καὶ τῶν περιρραينوμένων
 14 ἐπὶ θαλάττης ἐπιμελῶς⁴ δόξειεν ἂν εἶναι. κἂν ποτε
 ἐπὶ δὴ σκοροδῶ ἐστεμμένην <τινὰ τῶν Ἑκατῶν>⁵
 τῶν ἐπὶ ταῖς τριόδοις, ἀπελθὼν⁶ κατὰ κεφαλῆς
 λούσασθαι καὶ ἱερείας καλέσας σκίλλῃ ἢ σκύλακι
 κελεῦσαι αὐτὸν περικαθᾶραι. μαινόμενόν τε ἰδὼν
 ἢ ἐπίληπτον φρίξας εἰς κόλπον πτύσαι.

MEMΨΙΜΟΙΡΙΑΣ ΙΖ'

"Ἔστι δὲ ἡ μεμψιμοιρία ἐπιτίμησίς τις⁷ παρὰ
 τὸ προσῆκον τῶν δεδομένων, ὃ δὲ μεμψίμοιρος
 2 τοιόσδε τις, οἷος ἀποστείλαντος μερίδα τοῦ φίλου
 εἰπεῖν πρὸς τὸν φέροντα Ἐφθόνησάς μοι τοῦ ζωμοῦ
 3 καὶ τοῦ οἰναρίου οὐκ ἐπὶ δεῖπνον καλέσας. καὶ
 ὑπὸ τῆς ἐταίρας καταφιλούμενος εἰπεῖν Θαυμάζω
 4 εἰ σὺ καὶ ἀπὸ τῆς ψυχῆς οὕτω με φιλεῖς. καὶ τῷ

¹ Diels-E (introd. p. 22) ἢ θύειν <ῆ> ² θεᾶν? Diels sugg. θεῶν
³ V εὔχ. δεῖ ⁴ cf. Men. Pk. 32, 325.
 10 K, Heracl. Pont. ap. Diog. L. ii. 135 ⁵ E: V
 ἐστεμμένων (for ω for η cf. ἐπιχρῶνῃν above, § 2 n. 7, and
 ἐπισκῆψαι xxix. 3) ⁶ V ἀπελθόντων corrected from ἐπελθόν-
 των: others, omitting κἂν—τῶν, καὶ ἐπὶ τοῖς τρ. ἀπελθόν
⁷ only in M

CHARACTERS XVI—XVII

Hermaphrodites and putting garlands about them.^a He never has a dream but he flies to a diviner, or a soothsayer, or an interpreter of visions, to ask what God or Goddess he should appease ; and when he is about to be initiated into the holy orders of Orpheus, he visits the priests every month and his wife with him, or if she have not the time, the nurse and children. He would seem to be one of those who are for ever going^b to the seaside to besprinkle themselves ; and if ever he see one of the figures of Hecate at the crossroads wreathed with garlic,^c he is off home to wash his head and summon priestesses whom he bids purify him with the carrying around him of a squill or a puppy-dog. If he catch sight of a madman or an epilept, he shudders and spits in his bosom.^d

XVII. QUERULOUSNESS

Grumbling or Querulousness is an undue complaining of one's lot ; and the Grumbler will say to him that brings him a portion from his friend's table^e ' You begrudged me your soup and your swipes, or you would have asked me to dine with you.'^f When his mistress is kissing him, ' I wonder,' says he, ' whether you kiss me thus warmly from

^a Text uncertain, but *cf.* Men. *Georg.* 8 and 326 K.

^b Instead of on occasions like the Great Mysteries ? but the trait is perhaps interpolated, *cf.* vi. 7.

^c Reading uncertain.

^d To avert the ill.

^e When you sacrificed an animal you either bid your friends to eat of it with you or sent them portions of the meat only, *cf.* Men. *Sam.* 191.

^f He confuses the servant with the master.

Διὺ ἀγανακτεῖν οὐ διότι οὐχ ὕει,¹ ἀλλὰ διότι
 5 ὕστερον. καὶ εὐρών τι² ἐν τῇ ὁδῷ βαλλάντιον
 6 εἰπεῖν Ἄλλ' οὐ θησαυρὸν εὔρηκα οὐδέποτε. καὶ
 πριάμενος ἀνδράποδον ἄξιον καὶ πολλὰ δεηθεὶς τοῦ
 πωλοῦντος Θαυμάζω, εἰπεῖν, ὅτι ὑγιὲς οὕτω ἄξιον
 7 ἐώνημαι· καὶ πρὸς τὸν εὐαγγελιζόμενον ὅτι Ὑἱὸς
 σοι γέγονεν εἰπεῖν ὅτι Ἄν προσθῆς καὶ τῆς οὐσίας
 8 τὸ ἡμῖς ἀπέστης,³ ἀληθῆ ἔρεῖς. καὶ δίκην
 νικήσας⁴ λαβὼν πάσας τὰς ψήφους ἐγκαλεῖν τῷ
 γράψαντι τὸν λόγον ὡς πολλὰ παραλελοιπότι τῶν
 9 δικαίων. καὶ ἐράνου εἰσενεχθέντος παρὰ τῶν
 φίλων καὶ φήσαντός τινος Ἰλαρὸς ἴσθι, Καὶ πῶς;
 εἰπεῖν, ὅτε⁵ δεῖ τ'ἀργύριον ἀποδοῦναι ἐκάστω καὶ
 χωρὶς τούτων χάριν ὀφείλειν ὡς εὐεργετημένον ;

ΑΠΙΣΤΙΑΣ ΙΗ'

"Εστιν ἀμέλει ἡ ἀπιστία ὑπόληψις τις ἀδικίας
 2 κατὰ πάντων, ὃ δὲ ἄπιστος τοιοῦτός τις, οἷος
 ἀποστείλας τὸν παῖδα ὀψωνήσοντα ἕτερον παῖδα
 3 ἐπιπέμπειν⁶ τὸν πεύσομενον πόσου ἐπρίατο. καὶ
 φέρειν⁷ αὐτὸς τὸ ἀργύριον καὶ κατὰ στάδιον
 4 καθίζων ἀριθμεῖν πόσον ἐστί. καὶ τὴν γυναῖκα
 τὴν αὐτοῦ ἐρωτᾷν κατακεῖμενος⁸ εἰ κέκλεικε τὴν
 κιβωτόν, καὶ εἰ σεσήμανται τὸ κυλικούχιον,⁹ καὶ εἰ
 5 ὁ μοχλὸς εἰς τὴν αὐλείαν¹⁰ ἐμβέβληται· καὶ ἂν

¹ M ἀγ. ὅτι οὐχ ὕει, omitting ἀλλὰ δ. ὕ. : others οὐ διότι ὕει κτλ.

² V omits: others τι καί, καί, τι (or βαλλαντισι below), i.e. τι in marg. arch.

³ Im: V ἀπέστη. others ἀπεστιν

⁴ Cas: mss νίκη ν.: mss add καί, but cf. xxii. 9

⁵ Cas: mss ὅτι; cf. Ar. Nub. 716

⁶ only M: others πέμπ.

⁷ Cor: mss. -ων

⁸ M νυκτὸς

⁹ mss κυλιούχιον, κοιλιούχιον

¹⁰ M τῇ

αὐλαία, cf. Men. 564 K: others εἰς τὴν θύραν τὴν αὐλ.

CHARACTERS XVII—XVIII

your heart.' He is displeased with Zeus not because he sends no rain, but because he has been so long about sending it. When he finds a purse in the street, it is 'Ah! but I never found a treasure.' When he has bought a servant cheap with much importuning the seller, 'I wonder,' cries he, 'if my bargain's too cheap to be good.' When they bring him the good news that he has a son born to him,^a then it is 'If you add that I have lost half my fortune, you'll speak the truth.' Should this man win a suit-at-law by a unanimous verdict, he is sure to find fault with his speech-writer^b for omitting so many of the pleas. And if a subscription have been made him among his friends, and one of them say to him 'You may cheer up now,' 'What?' he will say, 'when I must repay each man his share and be beholden to him to boot?'

XVIII. DISTRUSTFULNESS

It goes without saying that Distrustfulness is a presumption of dishonesty against all mankind; and the Distrustful man is he that will send one servant off to market and then another to learn what price he paid; and will carry his own money^c and sit down every furlong to count it over. When he is abed he will ask his wife if the coffer be locked and the cupboard sealed and the house-door bolted, and

^a Cf. *Men. Ep.* 316.

^b Litigants read speeches written for them by their counsel.

^c Instead of intrusting it to his lackey.

ἐκείνη φῆ, μηδὲν ἦττον αὐτὸς ἀναστὰς ἐκ τῶν
στρωμάτων γυμνὸς καὶ ἀνυπόδητος¹ τὸν λύχρον
ἄψας ταῦτα πάντα περιδραμὼν ἐπισκέψασθαι, καὶ
οὕτω μόλις ὕπνου τυγχάνειν. καὶ τοὺς ὀφείλοντας
αὐτῷ ἀργύριον μετὰ μαρτύρων ἀπαιτεῖν τοὺς
τόκους, ὅπως μὴ δύναιντο² ἕξαρνοι γενέσθαι. καὶ
τὸ ἱμάτιον δὲ ἐκδοῦναι δεινός, οὐχ ὅς βέλτιστα
ἐργάσεται,³ ἀλλ' οὐ ἂν⁴ ἡ ἄξιος ἐγγυητής. καὶ
ὅταν ἦκη τις αἰτησόμενος ἐκπώματα, μάλιστα μὲν
μὴ δοῦναι, ἂν δ' ἄρα τις οἰκείος ἢ καὶ ἀναγκαῖος,
μόνον οὐ πυρώσας⁵ καὶ στήσας καὶ σχεδὸν ἐγγυητὴν
λαβὼν χρήσαι. καὶ τὸν παῖδα δὲ ἀκολουθοῦντα
κελεύειν αὐτοῦ ὀπισθεν μὴ βαδίζειν ἀλλ' ἔμπροσθεν,
ἵνα φυλάττηται αὐτῷ μὴ ἐν τῇ ὁδῷ ἀποδρᾶ. καὶ
τοῖς εἰληφόσι τι παρ' αὐτοῦ καὶ λέγουσι Πόσου,
κατάθου,⁶ οὐ γὰρ σχολάζω πω πέμπειν, <εἰπεῖν>⁷
Μηδὲν πραγματεύου· ἐγὼ γὰρ <έως>⁸ ἂν σὺ
σχολάσης, συνακολουθήσω.

ΔΥΣΧΕΡΕΙΑΣ ΙΘ'

Ἔστι δὲ ἡ δυσχέρεια ἀθεραπευσία σώματος
λύπης παρασκευαστική, ὃ δὲ δυσχερὴς τοιοῦτός
τις, οἷος λέπραν ἔχων καὶ ἀλφὸν καὶ τοὺς ὄνυχας
μεγάλους περιπατεῖν, καὶ φῆσαι ταῦτα εἶναι αὐτῷ
συγγενικά⁹ ἀρρωστήματα· ἔχειν γὰρ αὐτὰ¹⁰ καὶ τὸν

¹ so M: others γ. ἐκ τ. στρ. καὶ ἀνιπ. (i.e. ἐκ τῶν στρ. in marg. arch.) ² Jebb δύνωνται ³ Salm: cf. ix. 6, Ar. Pac 371, Lys. 614, Lysias 23. 2, Men. Ep. 218: mss

ὡς β. ἐργάσεται (V ἐργάσεται); for ἐργ. cf. Plat. Meno 91 n

⁴ E: mss ὅταν (introd. p. 22)

⁵ Foss ὄνομ' ἐντιπώσας

⁶ or Πόσου κατάθου

⁷ Cas.

⁸ Madv. (see opp.)

⁹ mss also -γενῇ

¹⁰ Meier: mss -τὸν

CHARACTERS XVIII—XIX

for all she may say Yes, he will himself^a rise naked and bare-foot from the blankets and light the candle and run round the house to see, and even so will hardly go to sleep. Those that owe him money find him demand the usury before witnesses, so that they shall never by any means deny that he has asked it. His cloak is put out to wash not where it will be fulled best, but where the fuller gives him good security. And when a neighbour comes a-borrowing drinking-cups he will refuse him if he can; should he perchance be a great friend or a kinsman, he will lend them, yet almost weigh them and assay them,^b if not take security for them, before he does so. When his servant attends him he is bidden go before and not behind, so that he may make sure he do not take himself off by the way.^c And to any man that has bought of him and says 'Reckon it up and set it down'^d; I cannot send for the money just yet,' he replies, 'Never mind; I will go with you till you can.'^e

XIX. NASTINESS

Nastiness is a neglect of the person which is painful to others; and your Nasty fellow such as will walk the town with the scall and the scab upon him and with bad nails,^f and boast that these ail-

^a *i.e.* instead of sending a slave.

^b *Or perhaps* scratch his name on them; contrast Arcesilaus, Diog. L. iv. 38.

^c *φυλάττηται* passive.

^d *Sc. eis βιβλίον*, cf. Dem. 1401. 19; *or perhaps* put down how much (I owe you).

^e *Or, keeping text*, if it is convenient to you, I will accompany you home.

^f *Lit.* great nails, *i.e.* from gout.

πατέρα καὶ τὸν πάππον, καὶ οὐκ εἶναι ῥάδιον
 3 αὐτῶν¹ εἰς τὸ γένος ὑποβάλλεσθαι. ἀμέλει δὲ
 δεινὸς καὶ ἔλκη ἔχειν ἐν τοῖς ἀντικνημίοις καὶ
 προσπταίσματα ἐν τοῖς δακτύλοις, καὶ ταῦτα² μὴ
 θεραπεῦσαι ἀλλ' εἶσαι θηριωθῆναι· καὶ τὰς μα-
 σχάλας δὲ θηριώδεις καὶ δασείας ἔχειν ἄχρι ἐπὶ
 πολὺ τῶν πλευρῶν, καὶ τοὺς ὀδόντας μέλανας καὶ
 5 ἐσθιομένους.³ καὶ τὰ τοιαῦτα· ἐσθίων ἀπομύτ-
 τεσθαι· θύων ἅμ' ἀδαξᾶσθαι⁴· προσλαλῶν ἀπορρί-
 πτειν ἀπὸ τοῦ στόματος· ἅμα πιὼν προσερυγγάνειν·
 6 ἀναπόνιπτος ἐν τοῖς ἐμβάσι⁵ μετὰ τῆς γυναικὸς⁶
 κοιμᾶσθαι· ἐλαίῳ σαπρῶ ἐν βαλανείῳ χριόμενος
 7 φθύζεσθαι⁷· καὶ χιτωνίσκον παχὺν καὶ ἱμάτιον
 σφόδρα λείπον⁸ καὶ κηλίδων μεστὸν ἀναβαλόμενος⁹
 εἰς ἀγορὰν ἐξελθεῖν.¹⁰

ΑΗΔΙΑΣ Κ'

"Ἔστι δὲ ἡ ἀηδία, ὡς ὄρω περιλαβεῖν,¹¹ ἔντευξις
 λύπης ποιητικὴ ἀνευ βλάβης, ὃ δὲ ἀηδὴς τοιοῦτός
 2 τις, οἷος ἐγείρειν ἄρτι καθεύδοντα εἰσελθόν, ἵνα
 3 αὐτῷ συλλαλῇ¹²· καὶ ἀνάγεσθαι ἥδη¹³ μέλλοντας
 4 κωλύειν· καὶ προσελθόντων δεῖσθαι ἐπισχεῖν ἕως ἂν

¹ Meist: V -τὸν ² V omits ³ mss incorp. gloss ὥστε
 δυσέντεκτος εἶναι καὶ ἀηδὴς ⁴ Diels: V θύων ἅμα δ'
 ἄρξασθαι, others θύειν ἀρξάμενος and then προσλαλεῖν καὶ ἀπ.
⁵ ἀναπόν. Badh: ἐν τ. ἐμβ. E, cf. xxi. 8 n. and ἐμβασικοίτας
 Ath. 169 a and Petron. 24: V ἀναπίπτοντος ἐν τ. στρώμασι,
 others omit ἀναπ. . . κοιμᾶσθαι ⁶ mss insert αὐτοῦ, i.e.
 αὐτοῦ, a gloss, cf. xiv. 10 ⁷ E, cf. ἐπιφθύζω: V χρώμενος
 σφίζεσθαι, others χρίεσθαι, χρίσθαι, χρίσθαι only ⁸ ἅμα
 φορεῖν? ⁹ Jebb: mss ἀναβαλλ. ¹⁰ the remainder is
 rightly transferred by most editors to Char. xi. ¹¹ V
 λαβεῖν ¹² so M: others λαλῇ ¹³ Schn: mss δὴ

CHARACTERS XIX—XX

ments are hereditary ; his father and his grandfather had them before him and 'tis no easy matter to be foisted into *his* family. He is like also, I warrant you, to have gatherings on his shins and sores on his toes, and seek no remedy, but rather let them grow rank. He will keep himself as shaggy as a beast, with hair well-nigh all over his body, and his teeth all black and rotten.^a These also are marks of the man :—to blow his nose at table ;^b to bite his nails^c when he is sacrificing with you ; to spit from his mouth when he is talking with you ; when he has drunken with you, to hiccup in your face. He will go to bed with his wife with hands unwashed^d and his shoes on ; spit on himself at the baths when his oil is rancid^e ; and go forth to the market-place clad in a thick shirt and a very thin coat, and this covered with stains.^f

■

XX. ILL-BREEDING

Ill-breeding, if we may define it, is a sort of behaviour which gives pain without harm ; and the Ill-bred man is one that will awake you to talk with him when you are but now fallen asleep ; hinder you when you are this moment about to set forth on a journey ; and when you come to speak to him, beg

^a Cf. Alciph. ii. 25 (iii. 28).

^b They used no handkerchiefs. ^c Or scratch himself.

^d It was usual to wash the hands after supper, cf. Ar. *Eccl.* 419 ; they used no spoons or forks.

^e And therefore thickened, so as to require supplementing.

^f Or *perhaps* wear a thick shirt with a very thin coat, and go forth into the market-place in a coat covered with stains.

βηματίσῃ¹· καὶ τὸ παιδίον τῆς τίτθης ἀφελόμενος, μασώμενος σιτίζειν αὐτός, καὶ ὑποκορίζεσθαι ποππύζων καὶ πανουργημάτιον² τοῦ πάππου καλῶν. καὶ ἐσθίων³ δὲ ἅμα διηγείσθαι ὡς ἐλλέβορον πιὼν ἄνω καὶ κάτω καθαρθεῖν, καὶ ζωμοῦ τοῦ παρακειμένου ἐν τοῖς ὑποχωρήμασιν αὐτῷ μελαντέρα <εἶν> ἢ χολή. καὶ ἐρωτῆσαι δὲ δεινὸς ἐναντίον τῶν οἰκετῶν⁴ Εἰπέ <μοι, ὦ> μάμμη,⁵ ὅτ' ὠδινες καὶ με ἔτικτες, ποία τις <ἦ> ἡμέρα;⁶ καὶ ὑπὲρ αὐτῆς δὲ λέγειν ὡς ἡδύ ἐστι καὶ <ἀλγεινόν, καὶ>⁷ ἀμφότερα δὲ οὐκ ἔχοντα οὐ ράδιον ἄνθρωπον λαβεῖν· καὶ <ἐστιώμενος δὲ εἰπεῖν>⁸ ὅτι ψυχρόν ἐστι παρ' αὐτῷ <τὸ> λακκαῖον,⁹ καὶ ὡς κῆπος λάχανα πολλὰ ἔχων καὶ ἀπαλὰ¹⁰ καὶ μάγειρος εἶ τὸ ὄψον σκευάζων· καὶ ὅτι ἡ οἰκία αὐτοῦ πανδοκεῖόν ἐστι, μεστή γὰρ αἰεί¹¹. καὶ τοὺς φίλους αὐτοῦ εἶναι τὸν τετρημένον πίθον, εἶ ποτίζων γὰρ¹² αὐτοὺς οὐ δύνασθαι ἐμπλῆσαι. καὶ ξενίζων δὲ δεῖξαι τὸν παράσιτον αὐτοῦ ποῖός τις ἐστι τῷ συνδειπνοῦντι· καὶ παρακαλῶν δὲ ἐπὶ τοῦ ποτηρίου εἰπεῖν ὅτι τὸ τέρφον τοὺς παρόντας παρεσκεύασται, καὶ ὅτι αὐτήν, ἐὰν κελεύσωσιν, ὁ παῖς μέτεισι

¹ i.e. dum cacet: so M: others περιπατήσῃ correction of gloss ἀποπατήσῃ, cf. δεσμοκτήριον for κέρανον vi. 6 ² Cob.-E: V πανουργιῶν, others omit καὶ παν. . . . καλῶν (introd. p. 23)

³ ἐσθίων? cf. xxiv. 9 ⁴ Courier, cf. xxx. 9: mss οἰκείων

⁵ E introd. p. 23: V εἶπον (corr. to εἶπερ) μάμμη, others omit εἶπ. . . . καὶ

⁶ Foss-E: V ὅτ' ὠδ. κ. ἔτικτές με τίς ἡμέρα, which would mean 'what day of the month,' cf. iii. 3 and Alciphr. 3. 4 init. 3. 7); other mss ὡς ποία ἡμέρα με ἔτικτες (introd. p. 24) ⁷ Im.-E ⁸ E (introd. p. 22)

⁹ E: mss incorp. gloss ἰδῶν after ψυχρόν ¹⁰ V adds incorp. gloss on λακκαῖον, ὥστε εἶναι ψυχρόν, others omit ὥστε. . . . σκευάζων ¹¹ Foss: mss ἐστι ¹² Pas: mss ποιῶν γάρ: cf. xiv. 12 for the corruption

CHARACTER XX

you to wait till he have been round the corner. He will take the child from the nurse and feed it from his own mouth, and make sounds of kissing while he calls it by such pretty names as ‘Daddy’s bit of wickedness.’^a When he is eating with you he will relate how he once took hellebore and was purged at both ends, and the bile from his bowels ‘was as black as this soup.’ He is prone to ask before the servants such questions as this : ‘Tell me, Mammy, how went the day with you when you were brought to bed of me?’ and will reply for her that there’s both pleasure and pain to it, and that no man living can easily have the one without the other.^b When he is out to dinner he will remark that he has *cold* water in his cistern at home, and *there’s* a garden with plenty of *excellent* vegetables and a cook that knows his *business*; *his* house is a perfect inn, it is always so full of guests; and his friends are like the leaky cask^c—drench them as he will he cannot fill them. When he entertains strangers, he displays the qualities of his parasite or goodfellow; and when he would make his guests merrier over the wine, tells them that the company’s diversion is provided for; they have but to say the word and his man shall go

^a The rest of the Character shows that this is intended more literally than some editors would think.

^b ἔχοντα neuter plural; *lit.* can get things which have, etc.

^c Of the Danaïds.

παρὰ τοῦ πορνοβόσκου ἤδη, Ὅπως πάντες ὑπ' αὐτῆς αὐλώμεθα καὶ εὐφραυνώμεθα.

ΜΙΚΡΟΦΙΛΟΤΙΜΙΑΣ ΚΑ'

Ἡ δὲ μικροφιλοτιμία δόξει εἶναι ὄρεξις τιμῆς ἀνελεύθερος,¹ ὁ δὲ μικροφιλότιμος τοιοῦτός τις, οἷος σπουδάσαι ἐπὶ δεῖπνον κληθεὶς παρ' αὐτὸν τὸν καλέσαντα κατακείμενος δειπνήσαι· καὶ τὸν υἱὸν ἀποκεῖραι ἀπαγαγών² εἰς Δελφούς. καὶ ἐπιμεληθῆναι δὲ ὅπως αὐτῷ ὁ ἀκόλουθος Λιθίοψ ἔσται· καὶ ἀποδιδούς μνᾶν ἀργυρίου καὶνὸν ποιῆσαι ἀποδοῦναι. καὶ κολοῖῳ δὲ ἔνδοι τρεφομένῳ δευνὸς κλιμάκιον πρίασθαι, καὶ ἀσπίδιον χαλκοῦν ποιῆσαι ὁ ἔχων ἐπὶ τοῦ κλιμακίου ὁ κολοῖος πηδήσεται· καὶ βοῦν θύσας τὸ προμετωπίδιον ἀπαντικρὺ τῆς εἰσόδου προσπατταλεῦσαι³ στέμμασι μεγάλοις περιδήσας, ὅπως οἱ εἰσιόντες ἴδωσιν⁴ ὅτι βοῦν ἔθυσε. καὶ πομπεύσας δὲ μετὰ τῶν ἱππέων τὰ μὲν ἄλλα πάντα ἀποδοῦναι⁵ τῷ παιδὶ ἀπενεγκεῖν οἴκαδε, ἀναβαλόμενος⁶ δὲ θοῖμάτιον ἐν τοῖς μύωψι⁷ κατὰ τὴν ἀγορὰν περιπατεῖν. καὶ κυναρίου δὲ Μελιταίου τελευτήσαντος αὐτῷ, μνῆμα ποιῆσαι καὶ στηλίδιον ἀναστήσας⁸ ἐπιγράψαι Κλάδος Μελιταῖος· καὶ

¹ mss also -ρον ² V ἀγαγών, but cf. ix. 2 ἀπελθών: Foss ἀπάγειν: Schneid. ἀναγαγών perh. rightly, cf. Diog. L. iii. 25 εἰς Ὀλύμπια ἀνιόντος ³ V -λῶσαι ⁴ εἰδῶσιν? ⁵ V δοῦναι ⁶ mss ἀναβαλλ. ⁷ cf. Ar. Lys. 1140, Eccl. 47, 303, Men. Sam. 166 ⁸ introd. p. 22: mss ποιήσας: Im. στηλίδιον, ποιήσας ἐπιγράψαι

CHARACTERS XX—XXI

forthwith to fetch the girl from the brothel, 'so that we may all have the pleasure of listening to her music.' ^a

XXI. PETTY PRIDE

Petty Pride will seem to be a vulgar appetite for distinction; and the Pettily-proud man of a kind that when he is invited out to dine must needs find place to dine next the host; and that will take his son off to Delphi to cut his first hair. Nothing will please him but his lackey shall be a blackamoor. When he pays a pound of silver he has them pay it in new coin. He is apt, this man, if he keep a pet jackdaw, to buy a little ladder and make a little bronze shield for that jackdaw to wear while he hops up and down upon the ladder.^b Should he sacrifice an ox, the scalp or frontlet is nailed up, heavily garlanded, over against the entrance of his house,^c so that all that come in may see ^d it is an ox he has sacrificed.^e When he goes in procession with the other knights, his man may take all the rest of his gear away home for him, but he puts on the cloak and makes his round of the market-place in his spurs. Should his Melitean lap-dog die, he will make him a tomb and set up on it a stone to say 'Branch, of Melitè.^f' Should he have cause to dedicate a bronze

^a The ill-breeding prob. does not lie in speaking of the brothel, but the host should either have provided a flute-player or said nothing about it.

^b Like a soldier on a scaling-ladder at the taking of a city.

^c On the opposite side of the peristyle?

^d Or *perhaps more likely* know.

^e That he was sacrificing *some* animal would be clear from the smell.

^f See *Index*, Melitè.

- ἀναθεῖς δάκτυλον¹ χαλκοῦν ἐν τῷ Ἀσκληπιείῳ,
 τοῦτον ἐκτρίβειν, στεφανοῦν,² ἀλείφειν, ὅσημέραι.
¹¹ ἀμέλει δὲ καὶ διοικήσασθαι παρὰ τῶν συμπρυ-
 τανέων³ ὅπως ἀπαγγεῖλῃ τῷ δήμῳ τὰ ἱερά, καὶ
 παρεσκευασμένος λαμπρὸν ἱμάτιον καὶ ἐστεφα-
 νωμένος παρελθὼν εἰπεῖν ὦ ἄνδρες Ἀθηναῖοι,
 ἐθύομεν οἱ πρυτάνεις³ τῇ Μητρὶ τῶν θεῶν τὰ
 Γαλάξια,⁴ καὶ καλὰ τὰ ἱερά,⁵ καὶ ὑμεῖς δέχεσθε⁶
 τὰ ἀγαθὰ· καὶ ταῦτα ἀπαγγείλας ἀπιὼν διηγῆ-
 σασθαι οἴκαδε τῇ αὐτοῦ γυναικὶ ὥς καθ' ὑπερβολὴν
 εὐημερεῖ.⁷
- ¹² Καὶ πλειστάκις δὲ ἀποκείρασθαι, καὶ τοὺς
 ὀδόντας λευκοὺς ἔχειν.⁸ καὶ τὰ ἱμάτια δὲ χρηστὰ
¹³ μεταβάλλεσθαι, καὶ χρίσματι ἀλείφεσθαι. καὶ τῆς
 μὲν ἀγορᾶς πρὸς τὰς τραπέζας προσφοιτᾶν,⁹ τῶν
 δὲ γυμνασίων ἐν τούτοις διατρίβειν οὐκ ἂν οἱ¹⁰ ἔφη-
 βοι γυμνάζωνται, τοῦ δὲ θεάτρου καθῆσθαι, ὅταν
¹⁴ ἡ θεά,¹¹ πλησίον τῶν στρατηγῶν. καὶ ἀγοράζειν
 αὐτὸς μὲν¹² μηδέν, ξένοις δὲ συνεργεῖν ἐπι-
 στάλματα, <καὶ ἄλλας> εἰς Βυζάντιον καὶ Λακωνικὰς
 κύνας εἰς Κύζικον πέμπειν¹³ καὶ μέλι Ὑμήττιον εἰς
 Ῥόδον· καὶ ταῦτα ποιῶν τοῖς ἐν τῇ πόλει δι-
¹⁵ ηγεῖσθαι. ἀμέλει δὲ καὶ πίθηκον θρέψαι δεινός, καὶ

¹ Naber: mss -ιον ² mss -οῖντα ³ Herw: mss συνδιοικ.
 and πρυτ. (introd. p. 22), after which they incorporate gloss
 τὰ ἱερά ⁴ Wil: V τὰ γὰρ ἄξια, others ἄξια ⁵ V τὰ
 ἱερά καλὰ, others omit τὰ ἱερά (i.e. τὰ ἱερά in marg.
 arch.) ⁶ V δέχ.: others ἐδέχ. ⁷ for tense cf. νικᾷ
 and for meaning Ath. 584 d: most mss -εῖν ⁸ all mss
 and P ap. Hercul. 1457, have this and the following §§ after
 θλιβόμενος Char. V, see opp. ⁹ P προσέρχεσθαι ¹⁰ οἱ
 in P only ¹¹ mss also ἡ θεά ¹² mss and P αὐτὸν μὲν,
 mss also μὲν αὐτὸν ¹³ introd. p. 25

CHARACTER XXI

finger or toe in the temple of Aesclepius,^a he is sure to polish it, wreathe it, and anoint it, every day. This man, it is plain, will contrive it with his fellow-magistrates that it be he that shall proclaim the sacrifice to the people ; and providing himself a clean coat and setting a wreath on his head, will stand forth and say ‘ The Magistrates have performed the rites of the Milk-Feast, Athenians, in honour of the Mother of the Gods ; the sacrifice is propitious, and do you accept the blessing.’^b This done he will away home and tell his wife what a great success he has had.

He is shorn, this man,^c many times in the month ; keeps his teeth white ; gets a new cloak when the old one is still good ; uses unguent for oil. In the market-place he haunts the banks ; of the wrestling-schools he chooses those to dally in where the youths practise ;^d and when there is a show at the theatre he will sit next to the generals. He does no buying for himself, but aids foreigners in exporting goods abroad, and sends salt to Byzantium, Spartan hounds to Cyzicus, Hymettian honey to Rhodes ; and when he does so, lets the world know it. It goes without saying that he is apt to keep a pet monkey ; and

^a As a votive offering in return for the cure of that member : *or, keeping the text, ring.*

^b Text uncertain ; the point would seem to lie either in the (unusual ?) specification of the feast or in the unimportance of this particular feast ; *cf.* [Dem.] *Proem* 54.

^c The following passage, which the mss., including P, give at the end of Char. V., is generally thought to belong here ; but it may have belonged once to a separate Char., *cf.* the previous § with § 16.

^d *i.e.* the public ones, not the private ones for boys (Nav.).

τίτυρον¹ κτήσασθαι, καὶ Σικελικὰς περιστεράς,
καὶ δορκαδεῖους ἀστραγάλους,² καὶ Θουριακὰς³
τῶν στρογγύλων ληκύθους, καὶ βακτηρίας τῶν
σκολιῶν ἐκ Λακεδαίμονος, καὶ αὐλαίαν Πέρσας ἐν-
υφασμένην,⁴ καὶ παλαιστρίδιον⁵ κόνιν ἔχον καὶ
1 σφαιριστήριον· καὶ τοῦτο περιῶν χρηνύναι⁶ τοῖς
φιλοσόφοις,⁷ τοῖς σοφισταῖς, τοῖς ὅπλομάχοις,
τοῖς ἀρμονικοῖς ἐνεπιδείκνυσθαι.⁸ καὶ αὐτὸς ἐν
τοῖς ἐπιδείξεσιν ὕστερον ἐπεισιέναι ἥδη συγ-
καθημένων, ἵν' εἴπῃ τῶν θεωμένων <ὁ ἕτερος>⁹ πρὸς
τὸν ἕτερον ὅτι Τούτου ἐστὶν ἡ παλαίστρα.

ΑΝΕΛΕΥΘΕΡΙΑΣ ΚΒ'

Ἡ δὲ ἀνελευθερία ἐστὶ πάρεσις τις¹⁰ φιλοτιμίας
δαπάνην ἐχούσης,¹¹ ὃ δὲ ἀνελεύθερος τοιοῦτός τις,
2 οἷος νικήσας τραγωδοὺς ταινίαν ἀναθεῖναι τῷ
Διονύσῳ ξυλίνην,¹² ἐπιγράψας μόνον¹³ αὐτοῦ τὸ
3 ὄνομα· καὶ ἐπιδόσεων γινομένων ἐκ τοῦ δήμου,¹⁴
4 ἀναστὰς σιωπᾶν ἢ ἐκ τοῦ μέσου ἀπελθεῖν· καὶ ἐκ-
διδούς αὐτοῦ θυγατέρα τοῦ μὲν ἱερείου πλὴν τῶν

¹ Sch. Δωρεῖς τῶν σάτιρον· καὶ ἐστὶ δὲ ὁ μικρὰν ἔχων οὐρανὸν πώγκος and in one ms 3 obscure words, for the first 2 of which Knox suggests Πινθῶκος ἢ χαῖσις. ² cf. Callim. 239 (85 Mair) ³ Sch. (cf. Ambr. O) οἱ Θουριοὶ ἔθνος Ταυραντικὸν ἐν ᾧ λήκῃται εἰργάζοντο διαφέρειναι τῶν ἄλλων

⁴ Cob. and P: mss ἔχουσιν Πέρσας ἐνυφασμένους (cf. Diog. I. vi. 102) ⁵ so P: mss αἰλιδίον παλαιστριαῖον (παλαιστρικόν). incorp. gloss ⁶ P χωνύναι ⁷ P omits, perh. intentionally; Philodemus was a philosopher himself ⁸ Cob. and P: mss ἐπιδ.

⁹ introd. p. 26 ¹⁰ E: mss περιουσία τις ἀπὸ (ἀπὸ incorp. correction to ἀπουσία) ¹¹ Diels: mss -σα ¹² V ξυλίνην ἀναθ. τῷ Δ. (i.e. ξ. in marg. of arch.) ¹³ Hanow: V μὲν, others omit; Madv. μέλανι ¹⁴ Meier ἐν τῷ δήμῳ, cf. Dem. 21. 161

CHARACTERS XXI –XXII

the ape he keeps is of the satyr kind ; his doves are Sicilian ; his knuckle-bones ^a antelope ; his oil-flasks the round flasks from Thurii ; his walking-sticks the crooked sticks from Sparta ; he has a tapestry curtain with Persians upon it ; and a little wrestling-place of his own with a sanded floor and a ball-court. The last he goes around lending to philosophers, sophists, masters-at-arms, teachers of music, for their displays ; ^b which he himself attends, coming in late so that the company may say one to another, ‘ That is the owner of the wrestling-place.’

XXII. PARSIMONY

Parsimony is a neglect of honour when it involves expense ; and your Parsimonious man one that if he win the prize for staging a tragedy will consecrate to Dionysus a diadem of wood ^c with his own name and no other inscribed upon it ; ^d and when a public contribution is asked in the Assembly, rise without speaking or depart from the house. At his daughter’s wedding he will put away all the meat of the sacrificial victim except the priest’s

^a For the game of that name cf. Ath. v. 194 a, *Pap. Soc. Ital.* 331 (257 B.C.).

^b Cf. Diog. L. vi. 104.

^c *i.e.* a plaque in imitation of a headband (Nav.).

^d He does not even give the poet’s, let alone the tribe’s.

ἱερέων¹ τὰ κρέα ἀποδόσθαι, τοὺς δὲ διακονοῦντας
⁵ ἐν τοῖς γάμοις οἰκοσίτους μισθώσασθαι· καὶ τρι-
 ηραρχῶν τὰ τοῦ κυβερνήτου στρώματα αὐτῷ ἐπὶ
 τοῦ καταστρώματος ὑποστορέννυσθαι, τὰ δὲ αὐτοῦ
¹⁰ ἀποτιθέναι. καὶ τὰ παιδιά δὲ δεινὸς μὴ πέμψαι
 εἰς διδασκάλου ὅταν ἦ Μουσεῖα, ἀλλὰ φῆσαι κακῶς
⁷ ἔχειν, ἵνα μὴ συμβάλονται. καὶ ἐξ ἀγορᾶς δὲ
 ὀψωνήσας τὰ κρέα αὐτὸς φέρειν καὶ² τὰ λάχανα ἐν
⁸ τῷ προκολπίῳ· καὶ ἔνδον μένειν ὅταν ἐκδῶ θοῖμά-
⁹ τιον ἐκπλῦναι· καὶ φίλου ἔρανον συλλέγοντος καὶ
 διηγγελημένου³ αὐτῷ, προσιόντα προϊδόμενος ἀπο-
 κάμψας ἐκ τῆς ὁδοῦ τὴν κύκλῳ οἰκάδε πορευθῆναι.
¹⁰ καὶ τῇ γυναικὶ δὲ τῇ ἑαυτοῦ <πλέον ταλάντου>⁴
 προῖκα εἰσεινεγκαμένη μὴ πρίασθαι θεράπαιναν,
 ἀλλὰ μισθοῦσθαι εἰς τὰς ἐξόδους ἐκ τῆς γυναικείας
¹¹ παιδίον τὸ συνακολουθῆσιν· καὶ τὰ ὑποδήματα
 παλιμπήξει κεκαττυμένα φορεῖν, καὶ λέγειν ὅτι
¹² κέρατος οὐδὲν διαφέρει· καὶ ἀναστὰς τὴν οἰκίαν
¹³ καλλῦναι καὶ τὰς κλῖνας ἐκκορῆσαι.⁵ καὶ καθεζό-
 μενος παραστρέψαι τὸν τρίβωνα ὃν αὐτὸν φορεῖ.⁶

ΑΛΑΖΟΝΕΙΑΣ ΚΓ'

Ἀμέλει δὲ ἡ ἀλαζονεία δόξει εἶναι προσδοκία
 τις⁷ ἀγαθῶν οὐκ ὄντων, ὃ δὲ ἀλάζων τοιοῦτός τις,
 οἷος ἐν τῷ διαζεύγματι ἐστηκὼς διηγείσθαι⁸ ξένοις

¹ Holl. γερῶν ² V omits ³ Holl.: V διελλεγ., others
 omit καὶ δ. . . . προσιόντα ⁴ E ⁵ mss also ἐκκορύσαι

⁶ Münsterberg: mss αἱ τὸς φ. ⁷ mss also τινῶν ⁸ mss
 διηγείτο

CHARACTERS XXII—XXIII

portion, and covenant with the serving-men he hires for the feast that they shall eat at home.^a As trierarch or furnisher of a galley to the state, he makes his bed on the deck with the helmsman's blankets,^b and puts his own by. This man will never send his children to school when it is the Feast of the Muses, but pretend that they are sick, so that they shall not contribute. He will come home from market carrying his own buyings of meat and pot-herbs in the fold of his gown;^c he will stay at home when his coat is gone to the fuller's; when a friend of his is laying another's acquaintance under contribution and he has wind of it, he no sooner sees him coming his way than he turns into an alley and fetches a compass home. The wife that brought him more than three hundred pound is not suffered to have a serving-maid of her own,^d but he hires a little girl from the women's market to attend her upon her outings. The shoes he wears are all clouts, and he avows they are as strong as any horn. He rises betimes and cleans the house and brushes out the dining-couches.^e When he sits down he will turn aside his frieze-coat when he has nothing under it.^f

XXIII. PRETENTIOUSNESS

Pretentiousness, of course, will seem to be a laying claim to advantages a man does not possess; and the Pretentious or Snobbish man will stand at the

^a Cf. Men. 286 K, 450 K.

^b The steersman on duty at night would not want them till morning. ^c Cf. Diog. L. vi. 36, 104. ^d Cf. Men. Sam. 170.

^e These naturally would be covered with crumbs.

^f Or *perhaps* the frieze-coat which is all he wears; cf. Diog. L. vi. 13, vii. 22.

ὥς πολλὰ χρήματα αὐτῷ¹ ἔστιν ἐν τῇ θαλάττῃ·
 καὶ περὶ τῆς ἐργασίας τῆς δανειστικῆς διεξιέναι
 ἡλικίη, καὶ αὐτὸς ὅσα εἴληφε καὶ ἀπολώλεκε· καὶ
 ἅμα ταῦτα πλεθρίζων πέμπειν τὸ παιδάριον εἰς τὴν
 τράπεζαν ὀραχμῆς αὐτῷ κειμένης. καὶ συνοδοι-
 πόρου δὲ ἀπολαῦσαι ἐν τῇ ὁδῷ δεινὸς λέγων ὥς
 μετὰ Εὐάνδρου ἐστρατεύσατο, καὶ ὥς αὐτῷ εἶχε,²
 καὶ ὅσα λιθοκόλλητα ποτήρια ἐκόμισε· καὶ περὶ
 τῶν τεχνιτῶν τῶν ἐν τῇ Ἀσίᾳ, ὅτι βελτίους εἰσὶ
 τῶν ἐν τῇ Εὐρώπῃ, ἀμφισβητῆσαι· καὶ ταῦτα
 ψοφῆσαι³ οὐδαμοῦ ἐκ τῆς πόλεως ἀποδεδημηκώς.
 καὶ γράμματα δὲ εἰπεῖν ὥς πάρεστι παρ' Ἀντι-
 πάτρου τριττὰ⁴ δὴ λέγοντα παραγίνεσθαι αὐτὸν εἰς
 Μακεδονίαν· καὶ διδομένης αὐτῷ ἐξαγωγῆς ξύλων
 ἀτελοῦς⁵ ὅτι ἀπείρηται, ὅπως μὴδ' ὑφ' ἐνὸς
 συκοφαντηθῇ· Περαιτέρω φιλοσοφεῖν προσῆκε
 Μακεδόσι. καὶ ἐν τῇ σιτοδείᾳ⁶ δὲ ὥς πλείω⁷ ἢ
 πέντε τάλαντα αὐτῷ γένοιτο⁸ τὰ ἀναλώματα
 διδόντι τοῖς ἀπόροις τῶν πολιτῶν, ἀναγεύειν γὰρ
⁶ οὐ δύνασθαι. καὶ ἀγνώτων⁹ δὲ παρακαθημένων
 κελεῦσαι θεῖναι τὰς ψήφους ἕνα αὐτῶν, καὶ ποσῶν
 αὐτὰς καθ' ἑξακοσίας <καὶ κατὰ τριακοσίας>¹⁰ καὶ
 κατὰ μνᾶν, καὶ προστιθεὶς πιθανὰ¹¹ ἐκάστοις

¹ Lycius: mss -τοῖς
 ger: mss ψηφῆσαι

² cf. Men. Perinth. 7

³ Hottin-

⁴ mss also τρίτον

⁵ some mss

add εἰπεῖν; cf. Andoc. 2, 11

⁶ Cas: mss σποδεία, σποδεία

⁷ V πλείους

⁸ cf. xiv.

⁹ 2 τί γίνεται; mss also γένοιτο αὐτῷ

¹⁰ mss also ἀγνώστων

¹¹ E, introd. p. 22

¹² V -νῶς

CHARACTER XXIII

Mole and tell strangers of the great sums he has ventured at sea, and descant upon the greatness of the usury-trade and his own profits and losses in it ; and while he thus outruns the truth, will send off his page to the bank, though he have there but a shilling to his name. He loves to make sport of a fellow-traveller by the way by telling him that he served under Evander,^a and how he stood with him, and how many jewelled cups he brought home ; and will have it that the artificers of Asia are better craftsmen than these of Europe ;—all this talk though he have never been out of the country. Moreover, he may well say that he has no less than three letters from Antipater^b requesting his attendance upon him in Macedonia,^c and albeit he is offered free exportation of timber he has refused to go ; *he* will not lay himself open to calumny ; the Macedonians ought to have known better than expect it. He is like to say, also, that in the time of the famine^d he spent more than twelve hundred pound in relieving the distress,—he cannot say no ; and when strangers are sitting next him he will ask one of them to cast the account, and reckoning it in sums of ten, twenty-five, and fifty, assign plausible names to each sum

^a Apparently an intentionally thin disguise of the name of Alexander, against whom T. had written the pamphlet *Callisthenes* in 327.

^b Regent of Macedonia after the death of Alexander, 323-319 ; *cf.* Xenocrates' refusal of Ant.'s offered gift, Diog. L. iv. 8 ; *cf. ibid.* vi. 66.

^c Or that a letter has come from Antipater bidding him lead a commission of three to attend him in Macedonia.

^d Prob. that of 329 B.C., *cf.* Dem. 34. 37 f.

τούτων ὀνόματα, ποιῆσαι καὶ δέκα τάλαντα.¹ καὶ τοῦτο φήσας εἰσηνηνοχέει² εἰς ἑράνους αὐτῶν, καὶ τὰς τριηραρχίας εἰπεῖν ὅτι οὐ τίθησιν οὐδὲ τὰς λειτουργίας ὅσας λελειτούργηκε. καὶ προσελθὼν δ' εἰς τοὺς ἵππους, τοὺς ἀγαθοὺς τοῖς πωλοῦσι
 8 προσποιήσασθαι ὠνητιᾶν· καὶ ἐπὶ τὰς κλισίας³ ἔλθων ἱματισμὸν ζητῆσαι εἰς δύο τάλαντα, καὶ τῷ παιδὶ μάχεσθαι ὅτι τὸ χρυσίον οὐκ ἔχων αὐτῷ
 9 ἀκολουθεῖ· καὶ ἐν μισθῷ τὴν οἰκίαν⁴ οἰκῶν φῆσαι ταύτην εἶναι τὴν πατρώαν πρὸς τὸν μὴ εἰδότα, καὶ διότι μέλλει πωλεῖν αὐτὴν διὰ τὸ ἐλάττω εἶναι αὐτῷ πρὸς τὰς ξενοδοχίας.

ΥΠΕΡΗΦΑΝΙΑΣ ΚΔ'

Ἔστι δὲ ἡ ὑπερηφανία καταφρόνησίς τις πλὴν αὐτοῦ τῶν ἄλλων, ὃ δὲ ὑπερήφανος τοιόσδε τις, οἷος τῷ σπεύδοντι ἀπὸ δείπνου <έντυγχάνειν
 3 αὐτῷ>⁵ ἐντεύξεσθαι φάσκειν ἐν τῷ περιπατεῖν· καὶ
 4 εὖ ποιήσας μεμνήσθαι φάσκειν· καὶ βαδίζων ἐν ταῖς ὁδοῖς⁶ τὰς διαίτας κρίνειν ἐν τοῖς ἐπιτρέψασιν⁷.
 5 καὶ χειροτονοῦμενος ἐξόμνυσθαι τὰς ἀρχάς, οὐ
 6 φάσκων σχολάζειν· καὶ προσελθεῖν πρότερος οὐδενὶ
 7 θελῆσαι.⁸ καὶ τοὺς πωλοῦντάς τι ἢ μισθουμένους⁹

¹ ποιῆσαι καὶ V; i.e. the five talents of § 5 have now grown to ten; mss also δέκα καὶ ποιῆσαι (i.e. καὶ in marg. arch.); ποιῆσαι corresponds to γίγνεσθαι xiv. 2 ² V εἰσηνηνέχθαι, which Foss keeps, reading αὐτῷ ³ E: mss κλῖνας ⁴ Im. (cf. ἑμισθος and Xen. Sym. 4. 1): mss also μισθωτῇ οἰκίᾳ ⁵ Ast-E (introd. p. 23) ⁶ Schw: mss βιάζειν for βαδίζων, some ἐν τ. ὁ. καὶ β. (i.e. ἐν τ. ὁ. marg.) ⁷ ἐν is strange: τοῖς ἐν τῷ (sc. λόγῳ) ἐπιτρέψασιν, i.e. a form of arbitration where the referee's decision was given in a single word (Yes or No?); cf. Men. Ep. 198 καταμενῶ | αὔριον ὅτῳ βούλῃσθ' ἐπιτρέπειν ἐνὶ λόγῳ | ἕτοιμος ⁸ mss -σας ⁹ Stroth: mss μεμισθωμ.

given, and make it as much as three thousand pound.^a This he declares is what he contributed to these poor men's subscription-lists, adding that he takes no account whatever of the trierarchies and other state-services he has performed. This man will go to the horse-market and pretend to the dealers that he wishes to buy thoroughbreds; and at the stalls^b he asks after clothing worth five hundred pound, and scolds his lackey for coming out without gold.^c And though he live in a hired house, he tells any that knows no better that he had this of his father, and is about to put it up for sale because it is too small for the entertaining of his friends.

XXIV. ARROGANCE

Arrogance is the despising of all the world but yourself; and the Arrogant man of the kind that will tell any that hastes to speak to him after supper, that he will see him while he takes the air;^d and any that he has benefited, that he is bearing it in mind. If he be made sole arbiter he will give judgement as he walks in the streets.^e When he is to be elected to office he excuses himself on oath, because, please you, he has not the time. He will go speak to no man before the other speak to him. It is his way also to bid one who would sell to him or hire

^a *Lit.* reckoning by 600 drachmas (=6 minas=a *tenth* of a talent), and 10 minas (a *twentieth*), and 1 mina (a *sixtieth*), make it ten talents: the ref. is not to the method of adding up the total (why should he have an abacus with him?), but to the (imaginary) list of his contributions; he does not trouble to invent any but round numbers (see p. 22).

^b Another part of the market-place.

^c *Lit.* the gold; but the article is idiomatic, see p. 51 n. a.

^d *i.e.* he won't put off his evening walk for him.

^e See critical note 7.

8 δεινὸς κελεῦσαι ἤκειν πρὸς αὐτὸν ἅμ' ἡμέρα· καὶ
 ἐν ταῖς ὁδοῖς πορευόμενος μὴ λαλεῖν τοῖς ἐντυγ-
 χάνουσι,¹ κάτω κεκυφώς, ὅταν δὲ αὐτῷ δόξη, ἄνω
 9 πάλιν· καὶ ἐστιῶν τοὺς φίλους αὐτὸς μὴ συνδειπνεῖν,
 ἀλλὰ τῶν ὑφ' αὐτὸν τινι συντάξαι αὐτῶν ἐπι-
 10 μελεῖσθαι. καὶ προαποστέλλειν δέ, ἐπ' ἂν πορεύηται,
 11 τὸν ἐροῦντα ὅτι προσέρχεται· καὶ οὔτε ἐπ' ἀλειφό-
 μενον αὐτὸν οὔτε λουόμενον οὔτε ἐσθίοντα ἐᾶσαι
 12 ἂν εἰσελθεῖν. ἀμέλει δὲ καὶ λογιζόμενος πρὸς
 τινὰ τῷ παιδὶ συντάξαι τὰς ψήφους διωθεῖν καὶ
 13 κεφάλαιον ποιήσαντι γράψαι αὐτῷ εἰς λόγον· καὶ
 ἐπιστέλλων μὴ γράφειν ὅτι Χαρίζοιο ἂν μοι, ἀλλ'
 ὅτι Βούλομαι γενέσθαι, καὶ Ἀπέσταλκα πρὸς σέ
 ληψόμενος, καὶ Ὅπως ἄλλως μὴ ἔσται, καὶ Τὴν
 ταχίστην.

ΔΕΙΛΙΑΣ ΚΕ'

Ἀμέλει δὲ ἡ δειλία δόξειεν ἂν εἶναι ὑπειξίς τις
 2 ψυχῆς ἐν φόβῳ,² ὁ δὲ δειλὸς τοιοῦτός τις, οἷος
 πλέων τὰς ἄκρας φάσκειν ἡμιολίας εἶναι· καὶ
 κλυδωνίου³ γενομένου ἐρωτᾶν εἴ τις μὴ μεμύηται
 τῶν πλεόντων· καὶ τοῦ κυβερνήτου ἀνακύπτουτος
 <εἰσομένου> εἰ μεσοπορεῖ, πυνθάνεσθαι⁴ τί αὐτῷ
 δοκεῖ τὰ τοῦ θεοῦ· καὶ πρὸς τὸν παρακαθήμενον
 λέγειν ὅτι φοβεῖται ἀπὸ ἐνυπνίου τινός· καὶ ἐκδὺς
 διδόναι τῷ παιδὶ τὸν χιτωνίσκον· καὶ δεῖσθαι πρὸς
 3 τὴν γῆν προσάγειν αὐτόν. καὶ στρατευόμενος δὲ

¹ <ἀλλὰ παριέναι>?² E: mss ἔμφοβος³ V κλύδωνος⁴ E; for εἰς. cf. Men. Ep. 245: mss ἀνακόπτουτος (ἀνακύπτων
 μὲν) πυνθαν. (αἰσθάν.) εἰ μεσ. καὶ

CHARACTERS XXIV—XXV

him his labour to come to him at break of day. When he is walking in the street, he never talks to those that meet him, but goes by with his eyes on the ground till it please him to raise them. When he invites his friends, he does not dine with them himself, but commands one of his underlings to see to their entertainment. When he travels, he sends a footboy before him to say that he is coming. No man is admitted to his presence when he is anointing himself, or at his bath, or taking food. No need to say that when this man comes to a reckoning with you he commands his page to do the counting and adding and set the sum down to your account.^a In his letters you do not find 'You would oblige me,' but 'My desire is this,' or 'I have sent to you for that,' or 'Be sure that you do the other,' and 'Without the least delay.'

XXV. COWARDICE

Cowardice, of course, would seem to be a giving-way of the soul in fear; and your Coward he that if he be at sea will have it that the jutting rocks are pirate sloops, and when the sea rises asks if there be any aboard that is not initiated. If the helmsman look up to know if he is keeping mid-channel,^b he asks him what he thinks of the weather;^c or tells one that sits next to him that a dream he has had makes him uneasy: or takes off his shirt and gives it to his man;^d or begs them put him ashore.

^a *i.e.* without asking if you agree with his arithmetic.

^b *Or* is halfway of his course (in either case he would go by the relative position of mountain-tops, etc.).

^c *Cf. Eur. Cycl.* 212 (Nav.).

^d For ease in swimming; the cloak, having no arm-holes, could be thrown off with less delay.

πεζῇ¹ ἐκβοηθοῦντός τε² <τοὺς συσσίτους>³ προσ-
 καλεῖν πάντας πρὸς αὐτὸν κελεύων στάντας⁴
 πρῶτον περιῦδεῖν, καὶ λέγειν ὡς ἔργον διαγινῶναι
 ἔστι πότεροί⁵ εἰσιν οἱ πολέμιοι· καὶ ἀκούων
 κραυγῆς καὶ ὁρῶν πίπτοντας, εἶπας⁶ πρὸς τοὺς
 παρεστηκότας ὅτι τὴν σπάθην λαβεῖν ὑπὸ τῆς
 σπουδῆς ἐπελάθετο, τρέχειν ἐπὶ τὴν σκηνήν,
 <καὶ> τὸν παῖδα ἐκπέμψας κελεύων⁷ προσκο-
 πείσθαι ποῦ εἰσιν οἱ πολέμιοι, ἀποκρύψαι αὐτὴν
 ὑπὸ τὸ προσκεφάλαιον, εἴτα διατρίβειν πολὺν
 χρόνον ὡς ζητῶν· καὶ ἐκ τῆς σκηνῆς⁸ ὁρῶν
 τραυματίαν τινὰ προσφερόμενον τῶν φίλων προσ-
 δραμὼν καὶ θαρρεῖν κελεύσας ὑπολαβὼν φέρειν,
 καὶ τοῦτον θεραπεύειν καὶ περισπογγίζειν, καὶ
 παρακαθήμενος ἀπὸ τοῦ ἔλκουσ τὰς μυίας σοβεῖν,
 καὶ πᾶν μᾶλλον ἢ μάχεσθαι τοῖς πολεμίοις. καὶ
 τοῦ σαλπιστοῦ δὲ τὸ πολεμικὸν σημήναντος καθ-
 ἦμενος ἐν τῇ σκηνῇ <εἰπεῖν> "Ἀπαγ' ἐς κόρακας·
 οὐκ ἑάσει τὸν ἄνθρωπον ὕπνου λαβεῖν⁹ πυκνὰ
 σημαίνων. καὶ αἵματος δὲ ἀνάπλεως ἀπὸ τοῦ
 ἄλλοτρίου τραύματος ἐντυγχάνειν τοῖς ἐκ τῆς
 μάχης ἐπανιοῦσι καὶ διηγείσθαι ὡς Κινδυνεύσας
 ἓνα σέσωκα τῶν φίλων¹⁰. καὶ εἰσάγειν πρὸς τὸν
 κατακείμενον σκεφομένους τοὺς δημότας, τοὺς

¹ V πεζοῦ corr. to πεζῇ, others omit πεζ. . . . τε ² sc. τῶν στρατῶν or τοῦ στρατηγοῦ (or ἐκβοηθοῦντων? cf. Xen. Cyr. iii. 3. 51 ἰούτων εἰς μάχην, and συναγόντων below, xxx. 18)

³ E, cf. Dem. 54. 4 ⁴ V κελ. πρ. αὐτ. στ., others πάντας πρ. αὐτ. καὶ στ. (i.e. κελεύων, afterwards mutilated, in marg. arch.) ⁵ mss also -μον ⁶ Ilberg: mss εἰπεῖν, εἶποι (?)

⁷ V καὶ κελεύσας, others κελεύειν ⁸ E: mss ἐν τῇ σκηνῇ

⁹ cf. Long. 4. 36 fin. ὕπνον εἴλοντο ¹⁰ or, with V, ὡς κινδυνεύσας ἓνα κτλ.

CHARACTER XXV

When he is serving on land and the troops are going into action, he will call his messmates and bid them all first stop and look about them ; it is so difficult to tell which is the enemy ; and then when he hears cries and sees men falling, he remarks to the men next to him that in his haste he forgot to take up his sword, and runs to the tent, and sending his man out with orders to reconnoitre, hides it under his pillow and then spends a long time pretending to seek for it. And seeing from the tent that they are bringing that way a wounded man that is a friend of his, he runs out, and bidding him be of good cheer, takes him on his back and carries him in ^a ; and so will tend the man, and sponge about his wound,^b and sit beside him and keep the flies from it, do anything, in short, sooner than fight the enemy. And indeed when the trumpet sounds the charge he never stirs from the tent, but cries ‘ Ill take ye ! he’ll not suffer the man to get a wink of sleep with his continual bugling ! ’ And then, covered with blood from another’s wound, he will meet returning troops and tell them how he has saved one friend’s life at the risk of his own ^c ; and bring in his fellow-parishioners, his fellow-tribesmen, to see the wounded

^a Or *perh.* on his arm ; Nav. compares Plat. *Sym.* 212 D where, however, it is ἀγειν not φέρειν.

^b Not the wound itself.

^c Or tell each of them, as if he had risked his life, how he has saved one of his friends.

THEOPHRASTUS

φυλέτας,¹ καὶ τούτων ἅμ' ἐκάστω διηγείσθαι, ὡς αὐτὸς αὐτὸν ταῖς ἑαυτοῦ χερσὶν ἐπὶ σκηνὴν ἐκόμισεν.

ΟΛΙΓΑΡΧΙΑΣ ΚΣ'

Δόξειεν δ' ἂν εἶναι ἡ ὀλιγαρχία φιλαρχία τις ἰσχύος καὶ κέρδους² γλιχομένη, ὃ δὲ ὀλιγαρχικός³ τοιοῦτος, οἷος τοῦ δήμου βουλευομένου τίνας τῶν ἄρχοντι προσαιρήσονται τοὺς συνεπιμελησομένους τῆς πομπῆς,⁴ παρελθὼν ἀποφήνασθαι ὡς δεῖ αὐτοκράτορας τούτους εἶναι, κὰν ἄλλοι⁵ προβάλλωνται δέκα, λέγειν Ἰκανὸς εἰς ἔστι, τοῦτον δὲ ὅτι δεῖ ἄνδρα εἶναι· καὶ τῶν Ὀμήρου ἐπῶν τοῦτο ἔν μόνον κατέχειν ὅτι

Οὐκ ἀγαθὸν πολυκοιρανίη, εἰς κοίρανος ἔστω,

τῶν δὲ ἄλλων μηδὲν ἐπίστασθαι. ἀμέλει δὲ δεινὸς τοῖς τοιούτοις τῶν λόγων χρήσασθαι, ὅτι Δεῖ αὐτοὺς ἡμᾶς συνελθόντας περὶ τούτου⁶ βουλευέσασθαι, καὶ Ἐκ τοῦ ὄχλου καὶ τῆς ἀγορᾶς ἀπαλλαγῆναι, καὶ Παύσασθαι ἀρχαῖς πλησιάζοντας καὶ ὑπὸ τούτων⁷ ὑβριζομένους ἢ τιμωμένους ὅτε⁸ ἢ τούτους δεῖ ἢ ἡμᾶς οἰκεῖν τὴν πόλιν. καὶ τὸ μέσον δὲ τῆς ἡμέρας ἐξιών⁹ τὸ ἱμάτιον <μεμελημένως>¹⁰ ἀναβεβλημένος καὶ μέσῃν κουρὰν κεκαρμένος καὶ ἀκριβῶς ἀπωνυχισμένος σοβεῖν τοὺς

¹ mss also τοὺς φ. τὸν δῆμον
iv. 699) ἰτχυροῦ (-ρῶς) κέρδ.

² mss and P (Oxyrh.

³ Cas: mss (and P?) -αρχος

⁴ so V: other mss omit 2 ll. of arch. προσαιρ. τ. σιν- and (from marg.) τῆς

⁵ mss ἄλλοι

⁶ so prob. V (Im.):

others -των

⁷ V adds αὐτοὺς: Nav. οὕτως

⁸ E: mss

ὅτι, cf. xvii. 9

⁹ V adds καὶ, others omit καὶ τὸ ἱμ. ἀναβεβλ.

¹⁰ E (one line of arch. lost by πρλ), cf. Plat. Prot. 311 b

CHARACTERS XXV—XXVI

man, telling each and all that he carried him to the tent with his own hands.

XXVI. OLIGARCHY

It would seem that the Oligarchical or Anti-Democratic Spirit is a love of rule, covetous of power and gain; and the Anti-Democrat or Tory of the Old School ^a is he that steps forth when the Assembly is considering whom to join with the Archon for the directing of the pageant,^b and gives his opinion that these should have full powers; and if the other speakers propose ten, he will say 'One is enough,' adding 'But he must be a man indeed.'^c 'The one and only line of Homer's he knows is this :

'Tis ill that many rule; give one man sway.

It is only to be expected that he should be given to using such phrases as these :—'We should meet and consider this by ourselves'; 'We should rid ourselves of the mob and the market-place'; 'We should give up dallying with office and suffering ourselves to be insulted or exalted by such persons,^d when either we or these fellows must govern the city.' And he will not go abroad till midday, and then it is with his cloak thrown on with studied elegance, and his hair and beard neither too short nor too long, and his finger-nails carefully pared, to

^a Cf. Andoc. 4. 16.

^b The procession at the Greater Dionysia.

^c Cf. Men. Sam. 137, Pk. 260.

^d The reference is to the initial and final scrutinies of magistrates before the Assembly.

τοιούτους λόγους <λέγων> τὴν τοῦ Ὀιδείου¹.
 5 Διὰ τοὺς συκοφάντας οὐκ οἰκητόν ἐστιν ἐν τῇ
 πόλει, καὶ ὡς Ἐν τοῖς δικαστηρίοις δεινὰ πά-
 σχομεν ὑπὸ τῶν δικαζόντων,² καὶ ὡς Θαυμάζω
 τῶν πρὸς τὰ κοινὰ προσιόντων τί βούλονται, καὶ
 ὡς ἀχάριστόν ἐστι <τὸ>³ τοῦ νέμοντος καὶ διδόντος,
 6 καὶ ὡς αἰσχύνεται ἐν τῇ ἐκκλησίᾳ ὅταν παρα-
 κάθηται τις αὐτῷ λεπτὸς καὶ αὐχμῶν· καὶ εἰπεῖν
 Ἦότε παυσόμεθα ὑπὸ τῶν λειτουργιῶν καὶ τῶν τρι-
 ηραρχιῶν ἀπολλύμενοι; καὶ ὡς μισητόν τὸ τῶν
 δημαγωγῶν γένος, τὸν Θησέα πρῶτον φήσας τῶν
 κακῶν τῇ πόλει γεγονέναι αἴτιον,⁴ καὶ δίκαια
 παθεῖν,⁵ πρῶτον γὰρ αὐτὸν ἀπολέσθαι ὑπ' αὐτῶν.
 7 καὶ τοιαῦτα ἕτερα πρὸς τοὺς ξένους καὶ τῶν
 πολιτῶν τοὺς ὁμοτρόπους καὶ ταῦτ' αὖ προαιρουμένους.

ΟΨΙΜΑΘΙΑΣ ΚΖ'

Ἡ δὲ ὀψιμαθία φιλοπονία δόξειεν ἂν εἶναι
 ὑπὲρ τὴν ἡλικίαν, ὃ δὲ ὀψιμαθὴς τοιοῦτός τις, οἷος
 ῥήσεις μανθάνειν ἐξήκοντα ἔτη γεγονώς, καὶ
 3 ταύτας λέγων παρὰ πότον ἐπιλανθάνεσθαι· καὶ
 παρὰ τοῦ υἱοῦ μανθάνειν τὸ Ἐπὶ δόρυ καὶ Ἐπ'
 4 ἀσπίδα καὶ Ἐπ' οὐράν· καὶ εἰς ἡρῶα συμβάλλε-
 5 σθαι τοῖς μεираκίοις λαμπάδα τρέχειν. ἀμέλει δὲ

¹ cf. βαδίζων ὁδῶν Xen. Mem. ii. 1. 22, and Alciph. 4. 7. 1 (l. 34) τῶν εἰς (sic lege) Ἀκαδημαίαν σοβεῖς (an imitation?)

² Schn: mss δικαζομένων: Meier δεκαζομένων ³ Bersanetti.

cf. τὸ τῆς τ. λ. viii. 10 and Kühn.-Bl. ii. 1. 269 ⁴ V

adds incorp. gloss τὸν γὰρ ἐκ δώδεκα πόλεων εἰς μίαν καταγαγόντα λιμνίσας βασιλείας; cf. ἰπ' αὐτῶν below, sc. τῶν δημαγωγῶν: other mss omit αἴτιον . . . ὑπ' αὐτῶν ⁵ mss

αὐτὸν παθεῖν

CHARACTERS XXVI—XXVII

strut it in the Street of the Music-House, saying, 'There's no dwelling in Athens for the informers'; or 'The juries are the curse of the law-courts'; or 'I marvel why men take up public affairs'; or 'How thankless the task of him that has to pay!' or how ashamed he is when some lean and ill-kempt fellow sits next to him in the Assembly. And he will say 'When shall we cease to be victims of these state-services and trierarchies?' or 'O this detestable tribe of demagogues!' and add 'Theseus was the beginning of the misfortunes of our country; and he got his deserts; he was their first victim himself.'^a And other such remarks does he make to strangers or to such of his fellow-citizens as are of his disposition and politics.^b

XXVII. OPSIMATHY OR LATE-LEARNING

Opsimathy would seem to be an activity too great for your years; and the Opsimath or Late-Learner one that being past threescore years of age will learn verses to recite,^c and will forget what comes next when he delivers them over the wine. He will make his son teach him 'Right turn,' 'Left turn,' and 'Right-about-face.' On the feasts of the Heroes^d he will compete in the torch-race for boys.

^a Cf. Plut. *Thes.* 35.

^b Perhaps an addition by another hand.

^c At dinner-parties.

^d Or to the shrines of the Heroes (Hephaestus and Prometheus?); but if so it must be emphatic, and in this context one would expect the emphasis to lie on *μερῶν*; *eis* rather than *in* is due to the idea of entering *for* the race, *to be* on a certain day; cf. the Orators *passim*.

καὶν που¹ κληθῇ εἰς Ἡράκλεια,² ῥύψας τὸ ἱμάτιον
 τὸν βοῦν αἵρεσθαι³ ἵνα τραχηλίσῃ⁴· καὶ προσανα-
 τρίβεσθαι εἰσιὼν εἰς τὰς παλαιίστρας· καὶ ἐν τοῖς
 θαύμασι τρία ἢ τέτταρα πληρώματα ὑπομένειν τὰ
 ἄσματα ἐκμανθάνων· καὶ τελούμενος τῷ Σαβαζίῳ
 σπεῦσαι ὅπως καλλιστεύσῃ παρὰ τῷ ἱερεῖ· καὶ
 ἐρῶν ἐταίρας⁵ καὶ κριοὺς προσβάλλων ταῖς θύραις
 πληγὰς εἰληφὺς ὑπ' ἀντεραστοῦ δικάζεσθαι· καὶ
 εἰς ἀγρὸν ἐφ' ἵππου ἀλλοτρίου κατοχούμενος ἅμα
 μελετᾶν ἱππάζεσθαι καὶ πεσὼν τὴν κεφαλὴν
 καταγῆναι⁶· καὶ ἐν δεκαδισταῖς⁷ συνάγειν τοὺς
 <μῆ>⁸ μετ' αὐτοῦ συναύξοντας· καὶ μακρὸν ἀν-
 δριάντα παίζειν πρὸς τὸν ἑαυτοῦ ἀκόλουθον· καὶ
 διατοξεύεσθαι καὶ διακοντίζεσθαι τῷ τῶν παιδίων
 παιδαγωγῷ, καὶ ἅμα μανθάνειν παρ' αὐτοῦ
 <παραινεῖν>,⁹ ὥς ἂν καὶ ἐκείνου μὴ ἐπισταμένον.
 καὶ παλαίων δ' ἐν τῷ βαλανείῳ πυκνὰ ἔδρο-
 στροφεῖν,¹⁰ ὅπως πεπαιδεύσθαι δοκῇ· καὶ ὅταν ὦσιν
 ἐγγὺς γυναῖκες¹¹ μελετᾶν ὀρχεῖσθαι αὐτὸς αὐτῷ
 τερετίζων.¹²

¹ ποι? ² E: mss -κλειον (eis=at or on, cf. Lys. 21. 3) ³ Meier: V αἰρεῖσθαι, others omit καὶ ἐπ' ὄφραν . . . δικάζεσθαι ⁴ ἵνα τρ. perh. a gloss; Theophr.'s readers would surely not need this explanation ⁵ Schn: V ἱερᾶς corr. fr. -ρὰς ⁶ E, cf. Plat. Gorg. 469 D: mss καταγῆναι ⁷ Wilhelm: V ἐν δέκα λιταῖς, others omit καὶ . . . συναύξοντας ⁸ E ⁹ Hanow ¹⁰ E, cf. ἐδρ. στρ. στροφῆς: mss (τρν) ἐδραν στρέφειν ¹¹ Meister, cf. Ar. Eccl. 880: V ὦσι . . . γυναῖκ. . . (introd. p. 23) ¹² LATE ADDITION (only in V, where it follows Char. XXVIII): (16) οὕτως ὁ τῆς διδασκαλίας ἐρετισμὸς μανικοῦς καὶ ἐξεστηκότας ἀνθρώπους τοῖς ἥθεσι ποιεῖ

CHARACTER XXVII

If he be bidden to any man's on a feast of Heracles, he is of course the man to throw off his coat and raise the ox to bend back its neck^a; when he goes to the wrestling-schools^b he'll take a throw with the youngsters. At the jugglers' shows he will stay out three or four performances learning the songs by heart. When they are initiating him with the holy orders of Sabazius he takes pains to acquit himself best in the eyes of the priest.^c If, when he is wenching and tries to break in the door, he be beaten by a rival, he takes it into court. He borrows a mount to ride into the country, and practising horsemanship by the way is thrown and breaks his head. At a tenth-day club's meetings he assembles men who have not the like objects with himself.^d He will play long-statue^e with his lackey; he will shoot or throw the javelin with his children's tutor, and invite him the while to learn of him, as if he did not know his own business. When he is wrestling at the baths, he keeps wriggling his buttocks so that he may be thought to have had a good education. And when women are near, he will practise a dance, whistling his own tune.^f

^a For the knife.

^b A common diversion.

^c Meaning uncertain.

^d *συνάγειν* and *συναύξειν* are technical club-words, the latter meaning to further club-interests, *cf.* *Lycon's will ap. Diog. L. v. 70.*

^e Prob. a children's gymnastic feat involving standing on another player's shoulders.

^f LATE ADDITION: Thus can the prick of education make a man's manners those of one beside his wits.

ΚΑΚΟΛΟΓΙΑΣ ΚΗ'

"Εστι δὲ ἡ κακολογία ἀγωγὴ¹ τῆς ψυχῆς εἰς τὸ χεῖρον ἐν λόγοις, ὃ δὲ κακολόγος τοίσοδε τις, οἷος ἐρωτηθεὶς 'Ὁ δεῖνα τίς ἐστιν; <εἰπεῖν> "Ἀκουε δὴ,² καθάπερ οἱ γενεαλογοῦντες. Πρῶτον ἀπὸ τοῦ γένους αὐτοῦ ἄρξομαι· τούτου ὃ μὲν πατὴρ ἐξ ἀρχῆς Σωσίας ἐκαλεῖτο, ἐγένετο δὲ ἐν τοῖς στρατιώταις Σωσίστρατος, ἐπειδὴ δὲ εἰς τοὺς δημότας ἐνεγράφη, <Σωσίδημος>³. ἡ μέντοι μήτηρ εὐγενὴς Θράττά ἐστι, καλεῖται γοῦν ἡσυχῇ⁴ Κρινοκοράκα· τὰς δὲ τοιαύτας φασὶν ἐν τῇ πατρίδι εὐγενεῖς εἶναι⁵. αὐτὸς δὲ οὗτος ὡς ἐκ τοιούτων⁶ γεγωνὸς κακὸς καὶ μαστιγίας. καὶ <περὶ γυναικῶν ἀ>κακῶν⁷ δὲ πρὸς τινα εἰπεῖν 'Εγὼ δὴπου τὰ τοιαῦτα οἶδα ὑπὲρ ὧν σὺ πλανᾷ⁸ πρὸς ἐμέ καὶ τούτους⁹ διεξιὼν· αὗται αἱ γυναῖκες ἐκ τῆς ὁδοῦ τοὺς παριόντας συναρπάζουσι· καὶ Οἰκία τις αὐτὴ τὰ σκέλη ἡρκυῖα, <καὶ> Οὐ γὰρ οἶον⁹ λῆρός ἐστι τὸ λεγόμενον, ἀλλ' ὥσπερ αἱ κύνες ἐν ταῖς ὁδοῖς

¹ Cas: mss ἀγών ² E, usual before a list, story, formal announcement, or emphatic statement, cf. Plat. *Phaedr.* 230 E, *Sym.* 214 B, *Tim. Sch.* 20 D, Plat. *Com. Φάων* 173. 5 K' (cf. 174. 11) ἄκουε δὴ· ἄρξομαι κτλ, Eupol. *KX.* 151 K, Men. *Sym.* 93 and frag. p. 168 l. 25 Allinson, Callim. *Iamb.* 201, Cleanthes 3 Powell, Luc. *Gall.* 12: οἷοσιν δὴ quoted by Nav. from Plat. *Soph.* 256 D, 257 A is clearly unsuitable: Ὡς οἷοσιν δὲ with mark of corruption; others omit, changing ἄρξομαι to ἀρξασθαι and omitting τοῖς

³ Meier

⁴ E, cf. Diog. Laert. vi. 58, Theocr. 13. 27, Men. *Her.* 20: mss ἡ ἡσυχῇ, but the 'ornate alias' is hardly Greek (could it be an incorp. gloss translating κρ.?)

⁵ introd. p. 14

omit καὶ . . . ἐμέ

⁶ Im.-E

⁷ Foss: V πλανᾶς, others

omit καὶ . . . ἐμέ

⁸ Ussing: mss -τοῖς

⁹ Nav. compares Polyb. i. 20. 12

CHARACTER XXVIII

XXVIII. BACKBITING

Backbiting is a bent of the mind towards the worse in all a man says ; and your Backbiter one that, when you ask him ' Who is so-and-so ? ' is like to reply in the manner of a genealogist, ' Listen ; I will begin with his parentage ; this man's father was first called Sosias,^a then among the troops ^b he became Sosistratus, and lastly when he was enrolled as a demesman or man of a parish,^c Sosidemus ; but as for his mother, she's a high-born Thracian ^d ; at least she's called when nobody's listening ^e Krino-koraka,^f and they say that women of that sort ^g are high-born in *her* country ; the man himself, as you might expect, coming of such a stock, is a knave and a villain.' And he will say to you about quite respectable women, ' I know only too well what trollops they are whose cause you are so mistaken as to champion to these gentlemen and me ; these women seize passers-by out of the street '^h ; or ' This house is simply a brothel ' ; or ' The saying is all too true, *They couple like dogs in the streets* ' ;

^a Common as a slave-name, though also borne by freemen.

^b Prob. mercenaries (Nav.).

^c It was possible at this time, by questionable means, for a foreigner or even a slave to become an Athenian citizen (Nav.).

^d Cf. Men. 469 K, Diog. L. ii. 31, vi. 1.

^e Meaning doubtful ; perhaps Kr. is Thracian for ' courtesan.'

^f The point perhaps lies in the outlandishness of the name ; attempts to derive it, *e.g.* from κρινον and κόραξ, Lily-Crow, Black-and-White (ref. to the practice of tattooing ? Knox) should be given up ; the κρινον, at any rate, was not proverbial for whiteness, as the lily is with us.

^g *i.e.* prostitutes.

^h Cf. Lys. 3. 46.

συνέχονται¹. καὶ Τὸ ὅλον ἀνδρόλαλοι² τινες· καὶ
 Ἀὐταὶ τὴν θύραν τὴν αὐλειον ὑπακούουσι. ἀμέλει
 δὲ καὶ κακῶς λεγόντων ἐτέρων συνεπιλαμβάνεσθαι
 καὶ αὐτὸς λέγων³ Ἐγὼ δὲ τοῦτον τὸν ἄνθρωπον
 πλεόν πάντων μεμίσηκα· καὶ γὰρ εἰδεχθῆς τις ἀπὸ
 τοῦ προσώπου ἐστίν· ἡ δὲ πονηρία, οὐδὲν ὅμοιον⁴.
 σημεῖον δέ· τῇ γὰρ αὐτοῦ γυναικὶ <γ'>⁵ τάλαντα
 εἰσειεγκαμένη προῖκα, ἐξ οὗ⁶ παιδίον αὐτῷ γέ-
 γονε, γ' χαλκοῦς εἰς ὄψον δίδωσι καὶ τῷ ψυχρῷ
 λούεσθαι ἀναγκάζει τῇ τοῦ Ποσειδῶνος ἡμέρᾳ.⁸
 καὶ συγκαθήμενος δεινὸς περὶ τοῦ ἀναστάντος
 εἰπεῖν <κακά>,⁹ καὶ ἀρχὴν γε εἰληφὺς¹⁰ μὴ ἀπο-
 σχέσθαι μηδὲ τοὺς οἰκείους αὐτοῦ λοιδορῆσαι,
 ἀλλὰ¹¹ πλείστα περὶ τῶν φίλων καὶ οἰκείων κακὰ
 εἰπεῖν καὶ περὶ τῶν τετελευτηκότων, <τὴν> κακο-
 λογίαν¹² ἀποκαλῶν παρρησίαν καὶ δημοκρατίαν καὶ
 ἐλευθερίαν, καὶ τῶν ἐν τῷ βίῳ ἥδιστα τοῦτο ποιῶν.¹³

ΦΙΛΟΠΟΝΗΡΙΑΣ¹⁴ ΚΘ'

"Εστι δὲ ἡ φιλοπονηρία ὁμοπαθεία¹⁵ κακίας, ὃ
 δὲ φιλοπόννηρός ἐστι τοιόσδε τις, οἷος ἐντυγχάνειν
 τοῖς ἡττημένοις καὶ δημοσίοις ἀγῶνας ὠφληκόσι,¹⁶

¹ κύνες ὡς ἐν ὁδοῖς συνέχονται? ² Foss -λάβοι ³ V
 omits καὶ αὐτὸς and reads εἶπον (i.e. εἶπας), others καὶ
 αὐτὸν λέγοντα ⁴ V ὁμοία corr. from ὁμοῖα ⁵ or
 ε', cf. Men. 102. 11 K? Antiph. 224 K is not parallel
⁶ οὐ In: V ἧς ⁷ γέγονε V marg., cf. Mach. ap. Ath. xiii.
 381 d: text γεννᾷ, others omit τάλαντα . . . γεννᾷ ⁸ cf.
 C.I.A. iii. 77. 16: or τοῦ Ποσειδεῶνος ὁσημέραι (E)?
⁹ Cas.-E ¹⁰ Schn: V -φότος, others omit καὶ . . .
 λοιδορῆσαι; cf. Men. Pk. 45 ¹¹ καὶ V, others καὶ ἄλλα

CHARACTERS XXVIII—XXIX

or 'Truth to tell, they are talkers with men'; or 'They answer the house-door themselves.'^a I need not add that this fellow is apt, when others are maligning any man, to put *his* oar in and say, 'But I, I hate him above all men; what's more, he's ugly to look at, and his evil character—there's nothing to match it; and I'll tell you why: the wife that brought him two thousand pound, ever since she bore him a child has had but two farthings a day for her meat-money, and has been made to wash in cold water on Poseidon's day.'^b He is prone to malign one of the company who is gone out; and, give him but the opportunity, he will not forbear to revile his own kin, nay he will often speak ill of his friends and kinsfolk, and of the dead, calling slander 'plain-speaking' or 'the democratic spirit'^c or 'independence,' and preferring this among all the pleasures of life.

XXIX. FRIENDSHIP WITH RASCALS

Friendship with Rascals is a sympathy with vice; and the Friend of Rascals he that will seek the company of unsuccessful litigants or persons found guilty

^a Cf. Ar. *Pax* 980, *Thesm.* 790, 797, Men. 546 K.

^b 8th Dec.-Jan. (the washing would be ritual): or every day of December?

^c Cf. Andoc. 4. 17.

¹² *E*: mss κακῶς λέγειν

see Char. XXVII

φιλοπονίας here, and similar forms below

1495 b 14: mss ἐπιθυμία

¹³ for the LATE ADDITION in V

¹⁴ V (the only ms for this Char.)

¹⁵ *E*, cf. Arist.

¹⁶ V ὠφέληκ.

καὶ ὑπολαμβάνειν ἐὰν τούτοις χρήται ἐμπειρό-
 ·· τερὸς γενήσεσθαι καὶ φοβερώτερος· καὶ ἐπὶ τοῖς
 χρηστοῖς εἰπεῖν Ὡς γίνεται καὶ Ὡς φασιν¹ <καὶ>
 ὥς οὐδεὶς ἐστι χρηστός, καὶ ὁμοίους πάντας εἶναι.
 · καὶ ἐπισκῶψαι² δὲ Ὡς χρηστός ἐστι. καὶ τὸν
 πονηρὸν δὲ εἰπεῖν ἐλεύθερον ἐὰν βούληταί τις εἰς
 πείραν ἐλθεῖν³. καὶ τὰ μὲν ἄλλα ὁμολογεῖν ἀληθῆ
 ὑπὲρ αὐτοῦ λέγεσθαι ὑπὸ τῶν ἀνθρώπων, ἕνια δὲ
 ἀγνοεῖσθαι· εἶναι⁴ γὰρ αὐτὸν εὐφυῆ καὶ φιλέταιροι
 καὶ ἐπιδέξιον· καὶ διατείνεσθαι δὲ ὑπὲρ αὐτοῦ
 · ὥς οὐκ ἐντετύχηκεν ἀνθρώπῳ ἱκανωτέρῳ. καὶ
 εὔνους δὲ εἶναι αὐτῷ⁵ ἐν ἐκκλησίᾳ λόγον διδόντι⁶
 ἢ ἐπὶ δικαστηρίου⁷ κρινομένῳ. καὶ πρὸς <τοὺς
 παρα>καθημένους⁸ δὲ εἰπεῖν δεινὸς ὥς οὐ δεῖ τὸν
 ἄνδρα ἀλλὰ τὸ πρᾶγμα κρίνεσθαι⁹. καὶ φῆσαι
 αὐτὸν κύνα εἶναι τοῦ δήμου, φυλάττειν¹⁰ γὰρ αὐτὸν
 τοὺς ἀδικοῦντας· καὶ εἰπεῖν ὥς Οὐχ ἔξομεν τοὺς
 ὑπὲρ τῶν κοινῶν συνεπαχθισθησομένους,¹¹ ἂν τοὺς
 τοιούτους προώμεθα. δεινὸς δὲ καὶ προστατῆσαι
 · φαύλων· καὶ συνεδρεῦσαι ἐν δικαστηρίοις ἐπὶ
 πονηροῖς πράγμασι καὶ κρίσιν κρίνων ἐκδέχεσθαι
 τὰ ὑπὸ τῶν ἀντιδίκων λεγόμενα ἐπὶ τὸ χειρόν.¹²

¹ E: V ὥς γίνεται || (sic) καὶ φησὶν

-σκηῖν, but cf. ἐπιχωρῶν xvi. 2

π. Im. πλέον σκοπεῖν

⁵ Meier: V τῷ

⁷ Meier: V -τω

¹¹ E: V συναχθεσθαι.

φύλακτον ἡμῶν ἡ ἀδελφὴ ἐστὶ τῆς πονηρίας. καὶ ἀληθὲς ἐστὶ τὸ τῆς παροιμίας, τὸ ὅμοιον πρὸς τὸ ὅμοιον πορεύεσθαι

CHARACTER XXIX

of crime, and suppose that their acquaintance will make him a man of the world and somebody to be afraid of.^a Over the grave^b of an honest man he will remark, 'As honesty goes,' or 'So they say,' and add 'No man is honest,' or 'We're all alike'; and when he says 'What an honest fellow,' it is a gibe. He declares of a scoundrel that he is a man of independent character if one shall only try him; and albeit he admits that all they say of him is mostly true, 'there are some things,' says he, 'they do not know; he is a man of parts, a good companion, and able too'; nay, will have it he has never met a more competent being. He is sure, moreover, to take his part when he has to pass scrutiny before the Assembly^c or stand his trial at law; indeed at such a time he is like to remark to his neighbours, 'We should judge the act and not the person,' and to say that the man is the people's watchdog; for he keeps off evil-doers; and declare 'We shall have nobody to share our burdens for the public good if we throw over such men as this.' He is prone also to stand patron to worthless foreigners;^d to form juntas on a jury in the support of bad causes; and when he is hearing a case,^e to take the words of the parties in their worst sense.^f

^a For the disgrace attaching to 'evil communications' *cf.* Diog. L. vi. 6.

^b For this use of *ἐπι* *cf.* Thuc. ii. 34. 8, Dem. 18. 285.

^c As a magistrate, envoy, or the like.

^d Resident foreigners were required to have a citizen as guarantor or legal representative.

^e Certain kinds of cases went before a single judge as with us.

^f Or accept the evil insinuations of the parties to the suit.

LATE ADDITION:—In fine, Friendship with Rascals is sister to rascality, and true is the saying 'like to like.'

ΑΙΣΧΡΟΚΕΡΔΕΙΑΣ Λ'

Ἡ δὲ αἰσχροκέρδειά ἐστιν ἐπιθυμία¹ κέρδους αἰσχροῦ,² ἐστι δὲ τοιοῦτος ὁ αἰσχροκερδής, οἷος ἐστιῶν³ ἄρτους ἱκανοὺς μὴ παραθεῖναι· καὶ δανεί-
 : σασθαι παρὰ ξένου παρ' αὐτῷ καταλύοντος· καὶ
 διανέμων μερίδας φῆσαι δίκαιον εἶναι διμοίρω τῷ
 5 διανέμοντι δίδοσθαι, καὶ εὐθὺς αὐτῷ νεῖμαι· καὶ
 οἴνοπωλῶν κεκραμένον τὸν οἶνον τῷ φίλῳ ἀπο-
 6 δόσθαι· καὶ ἐπὶ θέαν τηρικαῦτα⁴ πορεύεσθαι ἄγων
 τοὺς υἱοὺς, ἡνίκα προῖκα ἀφιαῖσιν ἐπὶ θέατρον οἱ
 7 θεατρῶναι.⁵ καὶ ἀποδημῶν δημοσίᾳ τὸ μὲν ἐκ
 τῆς πόλεως ἐφόδιον οἴκοι καταλιπεῖν, παρὰ δὲ
 τῶν συμπρεσβευτῶν δανείζεσθαι⁶· καὶ τῷ ἀκο-
 λούθῳ μεῖζον φορτίον ἐπιθεῖναι⁷ ἢ δύναται φέρειν
 καὶ ἐλάχιστα ἐπιτήδεια τῶν ἄλλων παρέχειν⁸· καὶ
 ἀπὸ τῶν⁹ ξενίων δὲ τὸ μέρος τὸ αὐτοῦ ἀπαιτήσας
 8 ἀποδόσθαι· καὶ ἀλειφόμενος ἐν τῷ βαλανείῳ¹⁰
 εἰπὼν Σαπρόν γε τὸ ἔλαιον ἐπρίω ὦ παιδάριον,¹¹

¹ Cob: V (the only mss for §§ 1-4, 11-15, 17-end, introd. p. 12)

περὶ οἰσία ² Nav. sugg. καὶ τοῦτον μικροῦ, cf. Arist. *Eth.* N. iv. 3. 1122 a 2 (τοῦτον written τού and then whole line of arch. lost by πβλ?) ³ Cor: V ἐσθίων ⁴ V

τηρικαῖτα from text of arch., others ἡνίκα ἂν δέῃ from marg. (old var.), τηρικαῖτα being lost before they were copied

⁵ V ἐπὶ θεατρῶν, others οἱ θεατρῶναι (i.e. ἐπὶ θέατρον in marg. arch., whence V's ancestor corrected, incompletely, οἱ θεατρῶναι): Holl. ἐπιθεατρον, cf. *Bull. Corr. Hell.* xviii.

CHARACTER XXX

XXX. MEANNESS

Meanness is the desire of base gain;^a and the Mean man's way is, when he entertains his friends to a feast, not to set enough bread before them; to borrow of a stranger that is staying in his house; to say as he carves the meat^b that the carver deserves a double portion, and help himself without more ado; and when he is selling his wine, to sell it watered to his friend. He chooses those days to take his sons to the play when the lessees of the theatre throw it open for nothing.^c When he goes into foreign parts on the public service, he leaves at home the travel-money given him by the State, and borrows, as occasion demands, of his fellow-ambassadors; loads his lackey with a greater burden than he can well carry, and of all his fellows feeds his man the worst; and even demands his share of the presents they receive, in order to sell them. When he is anointing himself at the baths he cries 'The oil you brought, boy, is rancid,' and uses another's.

^a Perhaps 'in small things' has fallen out; 'Meanness' is not quite low enough, but it is not avarice.

^b At a club dinner or the like, where expenses are shared.

^c Or *perhaps* throw open the upper rows for nothing.

164, cent. iii. B.C. ⁶ V -βενόντων δανείσασθαι ⁷ so V:
 others ἐπιθ. μ. φ. (i.e. ἐπιθ. marg. arch.) ⁸ some mss
 prefer the old variant τῶν ἱκανῶν and some omit παρέχειν
 (i.e. ἄλλων παρέχειν marg. arch.) ⁹ some mss omit καὶ
 ἀπὸ τῶν (lost by πβλ from under τῶν ἱκανῶν) ¹⁰ mss
 add καὶ ¹¹ Reiske: V only παιδ'ρ, others ἐπρίω (from
 marg. ?) τῷ παιδαρίῳ (from τῷ ἄλλοτρίῳ below)

9 τῷ ἄλλοτρίῳ ἀλείφεσθαι. καὶ τῶν εὐρισκομένων
 χαλκῶν ὑπὸ τῶν οἰκετῶν ἐν ταῖς ὁδοῖς¹ δεινὸς
 ἀπαιτῆσαι τὸ μέρος, κοινὸν εἶναι φήσας τὸν
 10 Ἑρμῆν· καὶ θοιμάτιον² ἐκδοῦναι πλῦναι καὶ
 χρησάμενος παρὰ γνωρίμου ἐφελκύσαι³ πλείους
 11 ἡμέρας ἕως ἂν ἀπαιτηθῇ. καὶ τὰ τοιαῦτα⁴
 Φειδωνίῳ⁵ μέτρῳ τὸν πύνδακα εἰσκεκρουμένῳ⁶
 μετρεῖν αὐτὸς τοῖς ἔϊδον σφύδρα δὲ ἀποψῶν τὰ
 12 ἐπιτήδεια⁷. ὑποπριάσθαι φίλον⁸. δοκοῦντος πρὸς
 13 τρόπου πωλεῖν· ἐπιβαλὼν ἀποδόσθαι. ἀμέλει⁹
 δὲ καὶ χρέος¹⁰ ἀποδιδούς τριάκοντα μινῶν ἔλαττον
 14 τετραδράχμῳ¹¹ ἀποδοῦναι. καὶ τῶν νύκτων δὲ μὴ
 πορευομένων εἰς τὸ διδασκαλεῖον τὸν μῆνα ὅλον
 διὰ τὴν ἀρρωστίαν,¹² ἀφαιρεῖν τοῦ μισθοῦ κατὰ
 λόγον, καὶ τὸν Ἀνθεστηριῶνα μῆνα μὴ πέμπειν
 αὐτοὺς εἰς τὰ μαθήματα διὰ τὸ θέας εἶναι πολλὰς,
 15 ἵνα μὴ τὸν μισθὸν ἐκτίγῃ· καὶ παρὰ παιδὸς κομιζό-
 μενος ἀποφοράν, τοῦ χαλκοῦ τὴν ἐπικαταλλαγὴν
 προσαπαιτεῖν, καὶ λογισμὸν δὲ λαμβάνων παρὰ
 16 τοῦ χειρίζοντος <τοῦ ἀργυρίου>.¹³ καὶ φράτορας
 ἐστιῶν αἰτεῖν¹⁴ τοῖς ἑαυτοῦ παισὶν ἐκ τοῦ κοινοῦ
 ὄψον, τὰ δὲ καταλειπόμενα ἀπὸ τῆς τραπέζης
 ἡμίσεα τῶν ραφανίδων¹⁵ ἀπογράφεσθαι, ἵνα οἱ δια-
 κοινοῦντες παῖδες μὴ λάβωσι. συναποδημῶν δὲ

¹ V ὑπὸ τ. οἰκέων ἐν τ. ὁ., others ἐν τ. ὁ. ὑπὸ τ. οἰκετῶν (i.e. two 11-13 letter lines inverted)

² Mein: V ἱμ.

³ cf. Herodas 2. 9, Long. 3. 5, Plut. *Luc.* 33

⁴ old variant (?) τὰ δὲ δὴ τ.

⁵ cf. Arist. *Const. Ath.* 10 (Φειδωνείων):

mss also Φειδουμένῳ

⁶ E (κ for ιc): most mss ἐκκ.: Ambr.

O ἐγγε.

⁷ V σφ. δὲ ὑποσπῶν τὰ ἐ., others τὰ ἐ. σφ. ἀποσπῶν

(i.e. σφ. δὲ ἀπ. in marg. arch.)

⁸ E: mss φίλον, but compds. of ὑπὸ in this sense take accus.

⁹ V omits

ἐπιλ. . . ἀμέλει, others omit δοκ. . . . πωλ.: V πωλεῖσθαι (see

CHARACTER XXX

He is apt also, when his servants find ha'pence in the streets, to cry 'Shares in thy luck!' ^a and claim his part: and to put out his coat to wash and borrowing a friend's, keep it for days till it be asked back. ^b These things likewise will he do: measure out his household's corn with his own hand, using a Pheidonian measure ^c with a knocked-in bottom and striking it off very even; buy a thing too cheap from a friend; offer to sell a guessed quantity; sell above the market. This fellow, I warrant you, will pay a debt of fifty pound half-a-crown short; if his sons go not to school the full month because of the sickness, will reduce their school-money accordingly; will keep them from their lessons all the month of February because there are so many festivals, so that he may save the fee. Receiving hire-money from a servant, he demands the discount on the copper; and coming to a reckoning with his steward, requires the premium on the silver. ^d When his fellow-clansmen dine under his roof he will beg meat from the common table for his servants, and yet note down the half-radishes left over from the dinner to prevent the hired serving-men carrying them off.

^a *Lit.* Hermes (God of gain) is common (to both).

^b *Cf.* Diog. L. vi. 62.

^c *i.e.* obsolete (and smaller).

^d The servant works at a trade and pays his owner for the right to do so; the steward or manager is entrusted with money from his owner's chest.

introd. p. 23): ἐπιβαλὼν Ussing: mss ἐπιλαβὼν ¹⁰ V καὶ
 χρέη δὲ ¹¹ sugg. Holl: mss τέτταρσι (τέτρασι) δραχμαῖς
 (δραγμαῖς corr. to δραγμῶν B), τετραδράχμῳ in marg. arch.?
cf. Diog. L. ii. 34 ¹² some epidemic; or read τῶν?
¹³ E, *sc.* τὴν ἐπικαταλλαγὴν ¹⁴ V omits καὶ and ἐστ. αἰτ.
¹⁵ V ῥαφ. ἡμίσεα: ἡμιρραφανίδια?

17 μετὰ γνωρίμων χρήσασθαι τοῖς ἐκείνων παισὶ, τὸν
 δὲ ἑαυτοῦ ἔξω μισθῶσαι καὶ μὴ ἀναφέρειν εἰς τὸ
 κοινὸν τὸν μισθόν. ἀμέλει δὲ καὶ συναγόντων παρ'
 18 ἑαυτῷ ὑποθεῖναι τῶν παρ' ἑαυτοῦ δεδομένων
 ξύλων καὶ φακῶν καὶ ὄξους καὶ ἁλῶν καὶ ἐλαίου
 τοῦ εἰς τὸν λύχνον· καὶ γαμοῦντός τινος τῶν
 19 φίλων καὶ ἐκδιδομένου θυγατέρα πρὸ χρόνου τινὸς
 ἀποδημῆσαι, ἵνα <μή>¹ προπέμψῃ προσφοράν·
 καὶ παρὰ τῶν γνωρίμων τοιαῦτα κίχρασθαι ἵ-
 20 μήτ' ἂν ἀπαιτήσαι μήτ' ἂν ἀποδιδόντων ταχέως
 ἂν τις κομίσαιτο.

¹ Siebenkees

^a Cf. Men. Ep. 195; Pk. 55.

CHARACTER XXX

If he travels abroad with men he knows, he will make use of their servants and let out his own without placing the hire-money to the common account. Should his club meet at his house,^a needless to say he will put down to the common account the fuel, lentils, vinegar, salt, and lamp-oil which he provides.^b When a friend or a friend's daughter is to be married, he is like to go into foreign parts some time before the wedding to avoid the giving of a present. And all his borrowings from his acquaintance are such as you would never ask back nor readily accept the return of were it offered you.

^b Such things would usually be left out of the reckoning ; for the genitive *cf.* Plat. *Gorg.* ταύτης τῆς εὐεργεσίας δύο δραχμὰς ἐπράξατο, Xen. *Cyr.* iii. 1. 37 ἀπάγου τοὺς παῖδας μὴδὲν αὐτῶν καταθεῖς.

INDEX¹

A.P.: see *Palatine Anthology*
Academy, 20; a public garden at Athens where Plato taught, and which gave its name to his school of philosophy
 Aeschines, 38, 55, 59; orator, 350 B.C.
Affability, Self-seeking, 50
 Alcibiades, 6; Athenian general and statesman, pupil of Socrates
 Alciphron, 47, 50, 59, 89-90, 110, 118; writer of fictitious letters, A.D. 150
 Alexander the Great, 3, 5, 10, 101; king of Macedon, 336-323 B.C.
 Alexandria, 20
 Amaduzzi, 31
 Ambrosian mss, 28
 Amphis, 60; writer of comedy, 330 B.C.
 Andocides, 55, 64, 100, 109; orator, 400 B.C.
 Andronicus, 30; Peripatetic philosopher, 50 B.C.
 Antipater, 5, 100; regent of Macedonia after Alexander's death in 323; he died aged 78 in the spring of 319 B.C.
 Antiphanes, 116; writer of comedy, 365 B.C.
 Antisthenes, 7; Cynic philosopher, 330 B.C.
 Apaturia, 48; the festival of the 'phratryes,' at which Athenian fathers enrolled the children born within the year
 Apollo, 81
 Arcesilaus, 3, 7, 39, 87; philosopher, founder of the 'Middle' Academy about 270 B.C.

Archias, 50
 Aristippus, 39; founder of the Cyrenaic school of philosophy, 380 B.C.
 Ariston, 6; Peripatetic philosopher, 230 B.C.
 Aristophanes (Ar.), 8, 40, 45, 48, 50, 56-7, 60, 64, 66, 74, 80-1, 84, 86, 89, 92, 112, 117; writer of comedy, 410 B.C.
 Aristophon, 58; (1) Athenian archon in 330 B.C. (2) a member of the Four Hundred at the oligarchic revolution of 411 B.C.
 Aristotle (Arist.), 3, 5-10, 12, 20, 32, 38-9, 53, 60, 73, 116, 120; philosopher, 345 B.C.
 Arrhidaeus (Philip III. of Macedon), 5, 37; the imbecile half-brother of Alexander
Arrogance, 102
 Artēmis, 66
 Asclēpius (Aesculapius), 94; a great physician; after Homer, the god of healing
 Asia, 100
Assembly, The, 48, 55, 58, 73, 10, 110, 118
 Atarneus, 10; a city of Caria in Asia Minor, ruled about 350 B.C. by Aristotle's friend Hermeias
 Athēna, 80
 Athenaeus, 7, 8, 81, 88, 97, 116; writer of miscellanies, A.D. 220
Athenian, 3, 94, 115
Athens, 3, 5, 10, 43
Backbiter, The, 5, 114
 Bassi, 28

¹ The dates are those of the *floruit*, i.e. about the fortieth year.

THEOPHRASTUS

Doorishness, 48

Branch, 92

Brave Man, The, 8

Buffoonery, 69, 73

Byzantium, 94; the Greek city on the Bosphorus later known as Constantinople

Callimachus, 96, 114; poet, 270 B.C.

Callisthènes, 101; philosopher and historian; nephew and pupil of Aristotle; he accompanied Alexander to Asia, fell out of favour because of his outspokenness, and charged with complicity in a plot against his life, was put to death by him in 327 B.C.

Camozzi, 31

Casander, 5, 63; son of Antipater, and after his death associated with Antigonus against Eumenes and Polyperchon; he was supported at Athens by the Peripatetics

Casaubon, 11, 31

Chalcidicè, 10; the three-pronged peninsula in the N.E. Aegean

Chalcis, 10; a city of Euboea

Christian interpolation (?), 79

Chrysippus, 20, 39; Stoic philosopher, 240 B.C.

Cicero, 19, 39; the Roman orator and philosopher, 60 B.C.

Clark, A. C., 19, 20

Cleanthes, 114; Stoic philosopher, 290 B.C.

Complaisance, 51

Cowardice, 4, 6, 8, 104

Crannon, 10

Crantor, 3; philosopher of the Old Academy, 280 B.C.

Cyzicus, 94; a Greek city on the Propontis

Damippus, 46

Danaïds, The, 91; the fifty daughters of Danaïis, who for slaying their husbands at the command of their father were doomed in Hades to pour water into a vessel full of holes

Date of the Characters, 10

Delphi, 92; a city of Phocis, one

of the chief seats of the worship of Apollo, to whom, or to certain other gods and heroes, a youth dedicated the childish locks which were cut off when he became seventeen

Demosthènes, 19, 40, 56, 59, 61, 74, 81, 87, 95-6, 101, 106, 119; the great Athenian orator and statesman, 340 B.C.

Despot, The, in Herodotus, 9

Didachè, 19

Didymus, 7; grammarian, 30 B.C.

Diels, 31, 32

Diogènes, 53; the Cynic philosopher, 370 B.C.

Diogenes Laertius, 3, 5-8, 10, 20, 37, 39, 51, 55, 63, 74, 80, 82, 87, 92, 96-7, 99, 101, 113, 114-15, 118-19, 122-23; biographer, A.D. 220

Dionysia, 46, 48, 109

Dionysius (II.), tyrant of Syracuse, 367-343 B.C.

Disreputable Man, The Wilfully, 52

Dissembling, 38, 40

Distrustfulness, 84

Enneacrünus. See *Nine Springs*

Ephippus, 8; writer of comedy, 350 B.C.

Epicürus, 23; philosopher, 300 B.C.

Erèsus, 10

Ethiopian, 92

Euandros. See *Evander*

Eucleides of Mègàra, 6 (?); philosopher, founder of the Megarian School, 410 B.C.

Eucleides (Euclid), 6 (?); mathematician, 300 B.C.

Eumènes, 39; one of Alexander's generals and chief secretary. See *Casander*

Eupölis, 114; writer of comedy 410 B.C.

Euripides, 60, 105; writer of tragedy, 440 B.C.

Europe, 100

Eurydicè, 5, 37; a princess of the royal house of Macedon, wife of Philip (III.) Arrhidaeus

Eustathius, 8; grammarian and historian, A.D. 1160

Evander, 100

Ezra, 19

INDEX

Fabricius, 30
Flattery, 9, 42
Four Hundred, The, 58
Friendship with Rascals, 4, 116

Garden, The, 8, 10; the Lyceum, home of the Peripatetic School at Athens

Garrulity, 5, 46
Greece, 67

Grumbling, 82

Healey, J., 51; author of the first English translation of the *Characters*, published in 1616

Hecâtê, 82

Hephaestus, 111

Heracleides of Pontus, 6, 7, 82; Peripatetic philosopher and grammarian, 340 B.C.

Heracles, Feast of, 112

Herculaneum Voluminum Collectio Tertia, 11; ancient books found at Herculaneum, published 1914. See *Papyri*

Hermaphrodites, 81-2; images of the bi-sexual combination (or, according to some accounts, child) of *Hermes* and *Aphrodîtê*; this is the earliest actual mention of the cult, though *Aristophanes* spoke of *Aphroditus*, cf. *Macr. Sat.* iii. 8. 2

Hermes, 81, 122

Hermippus, 8; biographer, 240 B.C.

Herôdas, 52, 58, 122; writer of mimes in iambic verse, 250 B.C.

Herôdôtus, 9; historian, 445 B.C.

Heroes, Feasts of the, 110

Hesiod, 81; poet, 720 B.C.?

Hesýchius, 7, 81; lexicographer A.D. 450

Hibeh Papyri, 19; fragments of ancient books and other documents found by B. P. Grenfell and A. S. Hunt at Hibeh in Egypt, published in 1906

Hippias of Elis (?), 19; sophist, mathematician and writer on music, 440 B.C.

Homer, 20

Housman, A. E., 19

Hymettus, 94; a mountain near Athens

Iliad, 8

Immisch, 11, 31, 32

Index (prefixed to mss of the *Characters*), 28

Inscriptions, 66, 116, 120

Interpolations, see *Late Additions*

Isocrâtes, 63, 78; orator, 390 B.C.

Jebb, 8, 31, 32

Josêphus, 20; Jewish historian, A.D. 75

Juvenal, 19; Roman satirist, A.D. 100

K=Kock, editor of the *Greek Comic Fragments*

Krinokoraka, 115

Lacedaemon, 58, 94, 97

Late Additions to the text of the *Characters*, 42, 46, 48, 56, 62, 78, 83, 110-12, 116, 118. See also pp. 37, 55, 58, 67

Late-Learning, 110

Leipzig, Philologische Gesellschaft zu, 31, 32

Lesbos, 10; a large island of the E. Aegean

Libya, 39

Longus, 106, 122; romance-writer, A.D. 150

Loquacity, 5, 56

Lucian, 46, 73, 114; rhetorician and satirist, A.D. 165

Lycon, 3, 6, 113; head of the Peripatetic School, 245-225 B.C.

Lysander, 58; the Spartan general who took Athens in 404 B.C.

Lysias, 48, 52, 70, 86, 112, 115; Attic orator, 405 B.C.

Macedonia, 10, 63, 100

Machon, 116; writer of comedy, 280 B.C.

Macrobius, 7; Roman grammarian and writer of miscellanies, A.D. 400

Magnificent Man, The, 9

Meanness, 5, 120

Mégâra, 9

Melitê, 92; (1) not Malta, but a small island off the coast of Illyricum (Albania), home of a breed of lap-dogs; (2) a part of Athens; (an Athenian, reading

THEOPHRASTUS

- of "Branch, of Melitè"—Μελιταῖος—would recall "So-and-so of Melitè"—Μελιτεύς—a description of many of his fellow-citizens)
- Menander, 9, 10, 40, 43, 52, 54, 60, 63, 75, 78, 80-86, 92, 99-100, 102, 104, 109, 114-15, 116-17, 125; writer of comedy, 300 B.C.
- Milk-Feast, *The*, 94; Athenian festival of the
- Mole, *The*, 99; apparently a part of the Piræus
- Mother of the Gods, 94
- Muses, *Feast of the*, 98; a festival held in the schools, to which the boys would contribute the cost of the sacrifice
- Music House. See Odeum
- Mysteries, *The*, 46, 83; the Greater M., held by the Athenians at Eleusis in the autumn, celebrated the descent of Persephonè to Hades and the search of Demeter for her daughter with torches
- Mytilenè, 10; a city of Lesbos
- Nastiness, 86
- Navarre, 30, 31, 32
- Newsmaking, 3, 5, 60
- Nicolaüs, 38; writer of tragedy and comedy, 300 B.C.
- Nine Springs, *The*, 78; a famous fountain at Athens
- Odèum, 46; a circular music-hall built by Pericles at the S.E. corner of the Acropolis at Athens
- Officiousness, 72
- Oligarch, *The*, 4, 9, 108
- Opsimathy, 110
- Orators, *The Attic*, 111
- Orpheus, 82; around this name a famous cult arose in sixth-century Athens; even before the time of Theophrastus it had fallen into some disrepute through the charlatanism of the "initiators" or priests, but it survived to the 4th cent. A.D.
- Oxyrhynchus Papyri, 11, 19, 108; fragments of ancient books and other documents found by B. P. Grenfell and A. S. Hunt in Egypt in 1897, still in course of publication
- Palatine Anthology (*A.P.*), 52; a large collection of Greek "epigrams" embodying earlier compilations, made by Constantine Cēphālas about A.D. 920
- Papyri, 11, 12, 19, 20, 32, 52, 94, 97
- Paroemiographi Graeci, 53; a collection of collections of Greek proverbs published by Leutsch and Schneidewin in 1839
- Parsimoniousness, 5, 96
- Pasquali, 31, 32
- Pausanias, 67; geographer, A.D. 180
- Pentateuch, *Ambrosian*, 20
- Penuriousness, 5, 64
- Peripatetic School, 3, 7, 10, 20, 30; the school of philosophy founded by Aristotle in the Lyceum at Athens
- Persians, 96
- Petronius, 88; Roman writer of "satire" or miscellany, A.D. 60
- Petty Pride, 92
- Pheidon, 122; king of Argos c. 650 B.C. and supposed originator of a system of weights and measures which in the time of Theophrastus was out of date
- Philodēmus, 11, 12, 20, 96; philosopher and poet, 60 B.C.
- Pirckheimer, 31
- Plato, 114; writer of comedy, 420 B.C.
- Plato, 6, 9, 10, 19, 58, 64, 73, 86, 107, 108, 112, 114, 125; the philosopher, 380 B.C.
- Plutarch, 7, 53, 111, 122; biographer and essayist, A.D. 85
- Poe, E. A., 55
- Pollux (Polydeuces), 45; lexicographer, A.D. 70
- Polybius, 114; historian, 175 B.C.
- Polycles, 5, 6, 37, 38; perhaps to be identified with the adviser of Eurydicè, wife of Philip III.
- Porch, *The Painted*, 42, 47, 63; a colonnade at Athens which was a favourite public lounge and gave its name (*Stoa*) to the Stoic philosophy because its founder Zeno taught there
- Poseidon, 116

INDEX

- Pretentiousness*, 4, 5, 98
Proem, 28
Prometheus, 111
Psalm i., 19
Ptolemy I., 6; general of Alexander; afterwards satrap (322); king of Egypt, 305-285 B.C.
Querulousness, 82
Raleigh, Walter, 8
Rhinthon, 96; writer of burlesque tragedy, 290 B.C.
Rhodes, 94; a large island of the S. Aegean
Rylands Papyri, 19; fragments of ancient books and other documents found in Egypt and preserved in the Rylands Library at Manchester, published by A. S. Hunt 1911-15
Sabazius, 80, 112; a Phrygian god whose orgiastic cult was new at Athens in the time of Aristophanes, and whose votaries marched through the streets carrying snakes
Sacred Gate, The, 76; a gate of Athens mentioned elsewhere only in Plutarch, *Sulla* 14, perhaps to be identified with the Dipylon, which stood between the Inner and Outer Cerameicus, the latter used as a place of burial
Sandys, 31, 32
Sappho, 10; the poetess, 600 B.C.
Satyrus, 6; Peripatetic philosopher, 220 B.C.
Scallywag, The, 52
Scholiast, 54, 62, 96; = ancient commentator whose notes are preserved in some of our mss of Greek authors
Self-seeking Affability, 50
Seneca, 78; philosopher, A.D. 35
Shabby-minded Man, The, 9
Sicily, 96
Silēnus, 6; the chief attendant of Dionysus
Smoothboot, The, 51
Socrātes, 6; the great Athenian philosopher, 440 B.C.
Sophocles, 10
Sosias, Sosistrātus, Sositēmus; 115
Sparta. See *Lacedaemon*
Speusippus, 20; nephew and pupil of Plato, whom he succeeded as head of the Academy (347-339 B.C.)
Stageira, 10; a city of Chalcidicē, birthplace of Aristotle
Stemma Manuscriptorum, 11, 26, 30 ff.
Stilpo, 6; Megarian philosopher, 290 B.C.
Strabo, 12, 30; geographer, A.D. 1
Street of the Music House, 110
Stupidity, 74
Superstitiousness, 78
Surliness, 76
Tactlessness, 70
Theocritus, 114; poet, 275 B.C.
Theophrastus, 3-10, 12, 20, 31, 37, 78
Theseus, 110; legendary king and chief hero of Athens
Thracian, 114
Thucydides, 118; historian, 430 B.C.
Thurii, 96; a Greek city of Italy
Tibēius, 64
Timon, 78
Title of the Book, 36, 78
Tyrtāmus, 10
Unconscionable Man, The, 6, 63
Vulgar Man, The, 9
Wilfully Disreputable Man, The, 52
Xenocrātes, 20, 101; philosopher, pupil of Plato, and head of the Academy from 339 to 314 B.C.
Xenophon, 39, 41, 53, 58, 63, 67, 70, 73, 75, 102, 106, 110, 125; historian, 400 B.C.
Zeno of Citium, 20, 36; the founder of the Stoic philosophy, 310 B.C.
Zeus, 76, 85]

GREEK INDEX ¹

αἶρεσθαι, τὸν βοῦν, 112

ἀκρόδρνα, 68

ἀμέλει, 4, 6, 73

ἀνακύπτοντος, 104

ἀπίδια, 44

Ἀριστοφώντος, τὴν ἐπ', 58

Article, The, 51, 103

ἄσκος πέλεκυς, 53

Baby-language, 58

βηματίση, 90

Γαλάξια, 94

Genitive, The, 125

δεινός, 4

διάπειραν λαμβάνειν, 74

δικαζομένων, 110

δοκούντος πρὸς τρόπον, 122

εἰκασίαι, 6

εἰς, 111

ἐνδεκα λιταῖς, 112

ἐπί, 119

ἐπιθέατρον, 120

ἐπικαταλλαγὴν, 122

ἐπικρηπῖδας, 44

ἐπιστάλματα, 94

ἐπιχρωιῇν, 78

ἐφελκύσαι, 122

ἦθος, καταβαλὼν τὸ, 60

ἡ ψυχῇ, 114

θάκου, ἀνίστασθαι ἐπὶ, 74

θεᾶν, 82

θεατρῶναι, 120

ἵνα, 4

Indicatives, 5

καὶ κακῶν δέ, 114

καλύμματα, 67

καταβαλὼν τὸ ἦθος, 60

κέραμον, 54

κλίνας, 102

κόψαντος τὴν θύραν, 50

λυπρόν, 50

μακρὸν ἀνδριάντα, 112

μισεῖν, 40

νομίζει, τῶν ἄστρον, 76

νόμοι συσσιτικοί, συμποτικοί, 7

νουμηνίαν ἄγει, 50

ὁδόν, καταλιπὼν τὴν, 72

οἶος and infinitive, 4

ὅπως, 4

οὐκ οὖνδε, 114

Παλμῶν Μαντική, 19

παιήγυρις, 8

πανουργιών, 90

πάντα φάσκων εἶναι, 66

πβλ= παραβλεψία

περὶ ἐκβοηθοῦντος, 106

πέμπειν, εἰς Κύζικον, 94

πίνακα, 80

πίσεως, 76

Ποσειδῶνος ἡμέρα, 116

ποσῶν αὐτὰς καθ' ἑξακοσίας, 100

Potential Optatives, 5

προσωπεῖον ἔχων, 54

πωλεῖσθαι, 122

ρήσεις, 8

σημερὸν ὁ ἀγὼν νουμηνίαν ἄγει, 50

σοβεῖν τοὺς τοιούτους λόγους, 110

σποδιᾶ, 100

συμποσιακά ἐρωτήσεις, 6

συνάγειν and συναῖξιν, 113

συνδιοικήσασθαι, 94

συνέδριον, 8

συσσιτικὰ προβλήματα, 7

συσσιτῶν, 64

σφύζεσθαι, 88

σχολαστικός, 8

τάλαντα εἰσενεγκαμένη, 116

τηνικαῦτα, 120

τίτυρον, 96

τοιόςδε and τοιούτος, 4

φειδομένῳ and Φειδωνίῳ, 122

ψηφῆσαι, 100

ψυχῇ, 114

ὡς ὄρω λαβεῖν, 4

ῶσαντι, 78

ῶστε and infinitive, 4

¹ containing the principal cruces.